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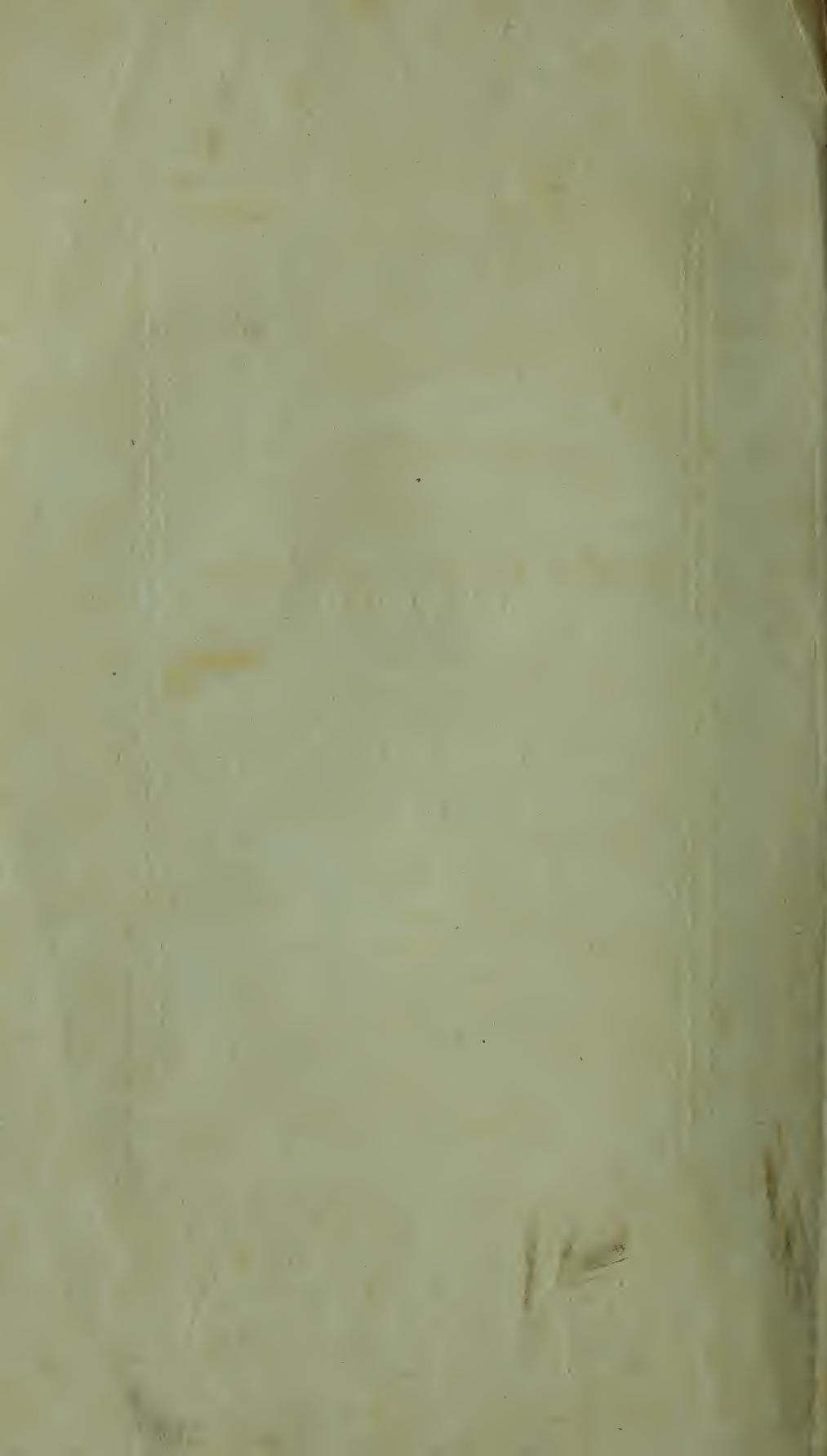
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A T O N E M E N T .

1833



THE EXTENT AND EFFICACY OF THE ATONEMENT.

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# DISCOURSE

DELIVERED BY APPOINTMENT

BEFORE THE

BOSTON BAPTIST ASSOCIATION,

MET AT

NEWTON, MASS.

SEPT. 19, 1832.

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BY HOWARD MALCOM,

PASTOR OF THE FEDERAL ST. CHURCH, BOSTON.

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## ADVERTISEMENT.

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THE following discourse is printed by the advice and desire of several respected brethren. No material alterations or additions have been made, except that many parts, especially of the Appendix, which, for want of time, were omitted in the delivery, are here retained.

Few can be more sensible of the imperfection of the production than myself. It was prepared amid a severe pressure of parochial and public duties, without sufficient opportunity to consult authorities, or perfect the style and arrangement. Subsequent sickness and death in my family, have not only delayed its publication, but prevented my giving it such finishing touches as I desired. A strong motive for publishing is, that various misapprehensions exist among those who only heard of the Sermon. A still stronger is a belief that it is important at this time, to set before our churches, distinct views of a doctrine, which is of late, openly impugned, but which forms a distinguishing feature, not only in our confession of faith, but in others called orthodox. The author has no desire to provoke a controversy, nor intention to answer any animadversions which may be made on his humble performance.

H. M.

HAYWARD PLACE, FEBRUARY 15, 1833.



THE  
EXTENT AND EFFICACY  
OF THE  
ATONEMENT.

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"CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS."—1 Tim. i. 15.

THOSE of you, brethren, who know the tenor of my ministry, are aware how seldom I allude to the doctrines of others, when preaching my own. But you are aware, too, that there are points which cannot be discussed without such reference, and that it is the duty of ministers, sometimes to point out errors which are abroad, as well as generally to inculcate truths cherished among ourselves. We must sometimes pause, to beat the ambushments where dangers may lurk, while, generally, we press on together in the path of our choice, — the plain way of practical godliness.

The meeting of so large a body of ministers is a fit occasion to discuss important points of theology ; especially when, as now, we convene at the seat of our theological seminary, and have among us so many youth, who are soon to come into official contact with those who dissent from the doctrines and practice of our confession of faith. Destitute, happily, of any Ecclesiastical Judicatories, our doctrine, discipline, and unity, can be maintained only by a free interchange of sentiments, and general adherence to the truth. Frequent doctrinal discussion,

properly conducted, will prevent extensive misunderstandings, will destroy that secrecy which nurtures erroneous opinions, and will maintain in the minds of our members, that regard for foundation principles, which is the essence of rectitude.

Some pastors have avowed themselves averse to doctrinal preaching, and confined themselves to the inculcation of practical virtues. But professors of religion, trained under such a ministry, are not found to transcend others in practical virtues, while they are unstable in principle, and liable to be drawn aside by every seducing spirit. Such ministers, too, have often verged into open enmity to the doctrines, they at first only deemed it unprofitable to discuss. Only let our inculcation of doctrine be conducted in christian meekness, and without admixture of a contentious, artful, obstinate, or jealous disposition, and instead of creating or inflaming dissensions, we shall prevent or cure them. Instead of widening the distance between us and denominations or persons, whose opinions we dispute, we shall rather promote good feeling, by the settlement of our exact boundaries. Instead of growing negligent of practical virtues, we shall discover their very foundations, and be impelled to them by force of principle. Instead of weakening mutual esteem, and disgracing religion, we shall renovate friendship, disarm enmity, discover error, establish truth, increase holiness, and please God. Beside, conferences so conducted, will often, even when the point in debate is of secondary moment, lead to the proper decision of questions of the utmost importance.

The doctrine of Christ crucified, is not only fundamental in the gospel, but is its very sum and substance. Errors on this subject, sap the whole structure of religion. Divine sovereignty, human depravity, unconditional election, and indeed all the great outlines of theology, become vague and incoherent notions, when deprived of their connection with this truth. By necessary consequence, erroneous systems of religion originate chiefly in wrong views of the atonement. Papists add human

merit to Christ's, and thus form a mixed righteousness. Arminians regard the atonement as made for all, conditionally, and so reject the doctrine of election. Universalists affirm that he died to save all mankind, and therefore disbelieve future punishment. Unitarians deny any proper atonement, and therefore make Christ to have died for our benefit, but not in our stead. Swedenborgians consider Christ's sufferings to have been on his own account, not ours, and so discard imputed righteousness. Infidels, who make the sole causes of virtue to consist in circumstances, and regard man as the mere creature of education and impressions, find no place at all for the atonement in their system of natural religion. Thus, in some form and to some degree, error on this subject is radical in every erroneous system of religion.

I regard the *design* of the atonement, as the cardinal point in the doctrine. If this be true, it is of the highest importance, that our views in this particular be scriptural and settled. Though it is a question on which Baptists are in a good degree united, yet many Christians have of late advocated an opinion opposite to that I am about to defend, and in some places, serious misunderstanding exists among our brethren, in relation to this point, which has proceeded so far, in a few instances, as to become a barrier to communion, and a divider of very friends. Our position, therefore, both in reference to other denominations and our own, forbids us to be wholly silent. Our own present happy concord, will fall a prey to like dissensions, if differences of opinion, on so vital a subject, come to maturity, unperceived, among us.

Instead of attempting here to dispute all the errors which have been held in regard to the ATONEMENT, or even to show our own views on the whole subject, I mean only to examine a doctrine which was formerly considered a part of the arminian system, which some, who consider themselves orthodox, have recently advocated, viz. INDEFINITE ATONEMENT. In doing this, it will not be requisite to plunge into the controversy

which has been alluded to, in reference to the question, whether the atonement be *general*, or *limited*. That controversy has ever seemed rather the result of misunderstanding between the parties, or of each party looking too exclusively to those aspects of the doctrine, which seemed best to comport with their system of theology. In some respects, the atonement is general ; in others, limited ; and in respect of sufficiency, infinite ; but in no respect is it *indefinite* ; and in respect to the final salvation of men, it is *limited*. This is all I shall attempt to show.

On the question even thus narrowed, a full investigation cannot be expected in a single discourse. Some outlines only can be given, of arguments which go to prove, that the great object and design of the atonement, was to *secure the eternal salvation of the elect*.

For the sake of perspicuity, I shall classify my brief remarks under the following heads.

- I. The motive of Christ in assuming the office of Mediator.
- II. The vicariousness of the atonement.
- III. The system of Old Testament types.
- IV. The terms used in the New Testament, in relation to the atonement.
- V. The justice of God.
- VI. The essential deity of Christ, and unity of the Divine nature.
- VII. The intent of the atonement.
- VIII. The absolute effects of the atonement.
- IX. Answer some objections.

#### I. THE MOTIVE OF CHRIST IN ASSUMING THE OFFICE OF MEDIATOR.

Various motives, ascribed to Christ in assuming the office of Messiah, by those who hold an indefinite atonement, are deficient or erroneous. Indeed the foundation of most errors on this subject lies in regarding some collateral motive, as the main one.

Some affirm the great object to have been, "*for the sake of shewing God's abhorrence of sin.*" Such an exhibition was indeed made in the most awful and effectual manner, and may be considered one of the *general* effects, but it was not the prime intention. Had it been, then, if there were no spectators to be taught this displeasure, some other mode would have been adopted. But the transactions of the atonement would have been proper, had there been no spectators. Had there been only one human being to redeem, it would have been compatible with Divine goodness and justice, to have employed the very method which was adopted.

Nor was it "*for the support of the authority of the law.*" This also was effectually done in the event, and may be regarded as a *general* consequence, but was not the impulsive consideration. No law is ever made for its own sake. No penalty of a law is inflicted merely because it is a penalty, or for the sake of honoring the law. The Divine law is ordained to secure the order and happiness of the Universe. The penalty is inflicted that sin may meet its just desert, and the objects of the law be secured.

Nor was it "*to open a way by which the Father could consistently save those whom he chose, but which does not necessarily save any.*"\* No passage in sacred Scripture proves this posi-

\* Some who hold this view, may not be aware how nearly it resembles that which Socinians labor to establish. One of the most distinguished of their writers, gives the following digest of the mediatorial scheme.

"God, willing to pardon repentant sinners, and at the same time willing to do it, only in that way, which would most promote the cause of virtue, appointed that Jesus Christ should come into the world, and that he having taught the pure doctrines of the Gospel; having passed a life of exemplary virtue; endured many sufferings, and finally death itself, to prove his truth, and perfect his obedience, and having risen again to manifest the certainty of a future state; has, not only by his example, proposed to mankind a pattern for imitation, but has by the merits of his obedience, obtained, through his intercession, as a reward, a kingdom or government over the world, whereby he is enabled to bestow pardon and final happiness upon all who will accept them on the terms of sincere repentance." TAYLOR's *Letters of Ben Mordecai*.

tion. True, we read of a "way," &c. but Christ is himself that way. What is in the way of a sinners salvation? *Sin* — Nothing but sin. He whose sins are taken out of the way, will be saved! If Christ opened the way of life to all men by taking away their guilt, it not only becomes *consistent* in God to save whom he will, but *inconsistent* to condemn any. To maintain this as the grand motive of Christ's death, is so obviously inconsistent with his bearing punishment instead of the saved, that some to extricate themselves from the dilemma have proceeded to deny that Christ was punished!\* The embarrassment still recurring, other doctrines are denied or explained away, until a crude mass of theory is substituted for "the glorious Gospel of God."

Nor did Christ die "*conditionally for all men*," so that those, and only those, who choose to accept, have an atonement provided. This is the ground assumed by Whitby† and is the main support of the Armenian system.

A conditional atonement, leaving it merely to human choice to come or not, would make Christ "the surety of an uncertain covenant a purchaser of an inheritance perhaps never to be enjoyed."§ None can, of themselves, do good actions while dead in sins; nor love God, till their hearts are changed. A conditional salvation would therefore fail, for, as none could comply with the terms, none could be saved. The offer of

\*I do not affirm, that what Christ endured was *punishment*, in whatever sense of that term, other people may choose to adopt. The word itself (like the word person, in reference to the Trinity,) is an inconvenient expression, though perhaps the best our language affords. It avoids circumlocution, and is adopted by Dr BLANEY in his translation of Isaiah liii. by Bp. LOWTH, and generally by former theological writers. The strict sense of the word, conveys the idea of guilt. When used in reference to Christ, that idea must attach wholly to the sinner; in whose stead Christ was placed. It must therefore be understood as meaning *sufferings*, which, if borne by the sinner himself would have been *punishment*. It was a judicial infliction on one who "offered himself without spot to God," to suffer instead of the transgressors.

† On the Five Points.

§ Owen on the death of Christ.

it would mock our misery, by suspending our salvation on an impossible condition. On the other hand, if men, unaided by any special grace, could comply with the condition of faith and repentance, they must be meritorious, for they become in part their own saviours.

Let it be granted that repentance and faith are conditions of salvation, — these gracious affections are the gift of God. “Every good gift is from above,” James, i, 17. “No man can come unto me except it were given him of my Father,” John, vi, 65. Repentance and Faith, as well as the other gifts for men, are received by and through Christ, and must be granted to an extent precisely commensurate to the extent of the atonement. This is not only according to the analogy of faith, but the express language of Scripture. “To us it is given on the behalf of Christ, to believe on him,” Phil. i, 29. “Blessed with all spiritual blessings in him,” Eph. i, 3, “Every man that hath learned of the Father, cometh to me,” John, vi, 45.

What then was the prime motive of Christ? It was even that which actuated the Father, viz. *the salvation of a certain number of mankind, called the elect*. “That the world may know that thou hast sent me, and hast loved them as thou hast loved me ..... for thou lovedst me before the foundation of the world,” John, xvii, 23, 24. “I live by the faith of the son of God, who loved me and gave himself for me,” Gal. ii, 20. “This is my blood of the New Testament, which is shed for many, for the remission of sins,” Matt. xxvi, 28. “Greater love hath no man than this, that a man lay down his life for his friends,” John, xv, 13. “Scarcely for a righteous man will one die, yet peradventure for a good man, some would even dare to die, but God commendeth his love to us, in that while we were yet sinners, Christ died for us,” Rom. v, 8. “Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God,” Eph. v, 2. “All that the

Father giveth me shall come to me," John, vi 37. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee," Jer. xxxi, 3. "Who loved me, and gave himself for me," Gal. ii, 20. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began," ii Tim. i, 19. "This is the will of Him that sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day," John, vi, 39. "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." John, xvii, 2. To the same import are many other scriptures. Rom. viii, 33—39. 2 Cor. v, 14 and viii, 9. Matt. xviii, 11. and xx, 28. Titus, ii, 14.

No other motive than the actual and certain salvation of men, is sufficient to account for the stupendous humiliation and sufferings of Christ. No other is taught in the prophets, no other in the evangelists, no other in our confession of faith.\*

The purpose of our Saviour's *intercession* must be the same as that of his *death*. It is part of the same great work. If the object of his sufferings be indefinite, his intercession is indefinite; else the glorious harmony which shines in all his mediatorial work, is lost. Now it is said (John, xvi, 42,) that Christ is "always heard," that is, whatever he intercedes for, is granted. If it be agreed that all are not saved, it follows that he does not ask for the salvation of all. If he intercede for wicked men, that they should be spared, enjoy mercies, and finish a state of probation, he succeeds. But if he asks their eternal salvation, he is not "heard."

The Saviour himself expressly declares, that his intercession is not for all men's salvation. "I pray not for the world, but for them whom thou hast given me, for they are thine."

\* See APPENDIX A.

“ Neither pray I for these alone, but for them also who shall believe on me through their word,” John, xvii, 9, 20.\*

If Christ died for all men — i. e. equally for the non-elect, as for the elect, then *why* for the non-elect? Not because they had been given to him, for he does not call them his. Not to give unto them eternal life, for he does not give it to them. Not from special love, for they derive no special benefit. If it be said, his motive in dying for them, was out of general regard as creatures, and to procure them temporal blessings, &c, then the point is conceded, that he did not die for their eternal salvation.

## II. THE VICARIOUSNESS OF THE ATONEMENT.

It is to be feared that the real vicariousness of the sacrifice of Christ, is a doctrine growing unfashionable. I will not however, swell this discourse by attempting a proof of it, nor do I believe that, as yet, this fundamental truth is about to be questioned by Baptists. I shall always regard a rejection of *the doctrine of substitution*, as a commencement of a wide departure from “ the faith once delivered to the saints.”

A cloud of texts might be adduced, which teach this vicariousness. Some of them will be found under succeeding heads. [VIII. and IX.] I quote only one passage, not so much for the ample proof it contains, as for its own beauty and sweetness. It is withal so appropriate, that my discourse could not be complete if it were omitted. It is that in Isaiah, liii, 4 — 11.

“ Surely he hath borne our griefs, and carried our sorrows : yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities ; the chastisement of our peace was upon him ; and with his stripes we are healed. All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all. He was

\* See APPENDIX B.

oppressed, and he was afflicted, yet he opened not his mouth ; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment : and who shall declare his generation ? for he was cut off out of the land of the living : for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death ; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him ; he hath put him to grief ; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied : by his knowledge shall my righteous servant justify many ; for he shall bear their iniquities.”\*

*\* Translated thus by Bishop Lowth.*

- v. 4. Surely our infirmities he hath borne,  
And our sorrows he hath carried them :  
Yet we thought him judicially stricken ;  
Smitten of God, and afflicted.
5. But he was wounded for our transgressions ;  
Was smitten for our iniquities ;  
The chastisement, by which our peace is effected, was laid upon  
him.  
And by his bruises, we are healed.
6. We, all of us, like sheep have strayed :  
We have turned aside, every one to his own way ;  
And Jehovah hath made to light upon him, the iniquity of us all.
7. It was exacted, and he was made answerable ; and he opened not  
his mouth :  
As a lamb, that is led to the slaughter ;  
And as a sheep before her shearers  
Is dumb : so he opened not his mouth.
8. By an oppressive judgment, he was taken off ;  
And his manner of life, who would declare ?  
For he was cut off from the land of the living ;  
For the transgression of my people, was he smitten to death.

No point is more laboured by Unitarian writers,\* than that when Christ is said to have died FOR us, it means for our benefit, and not INSTEAD of us. This very point seems to constitute no small part of our controversy with the advocates of an indefinite atonement.

There is perhaps some misunderstanding among ourselves on this subject. Some who argue against the possibility of transferring actual guilt or holiness, are erroneously thought inimical to the doctrine of Christ's substitution. Some, on the other hand, who cleave to the vicariousness of Christ's work, are considered as advocating an impossible system of imputation. I regard the imputation of sin to Christ, as in no wise making him a sinner, but that he was by such imputation, *accounted* as a sinner, and bore the penalty of the law, in place of sinners. So, by the imputation of his righteousness, the sinner is accounted righteous, and therefore justified or acquitted from the penalty of the law. The merit of Christ still remains his own, and the guilt of the sinner, though pardoned, will be his own, and not Christ's. It is not even necessary that the sufferings of Christ should be the same in nature or degree as ours would have been. It is sufficient that it be *accepted* in place of our punishment.

The vicariousness of the atonement taken in any defensi-

9. And he made his grave with the wicked,  
And with the rich in his death,  
Although he had done no wrong,  
Neither was there any guile in his mouth.
10. Yet it pleased Jehovah to crush him with affliction.  
If his soul shall make a propitiatory sacrifice,  
He shall see a seed, &c.
11. Of the travail of his soul he shall see the fruit, and be satisfied.  
By the knowledge of him shall my servant justify many;  
For the punishment of their iniquities shall he bear.

\* See SYKES on Redemption, TAYLOR's Ben Mordecai, PRIESTLEY's History of Corruptions.

ble sense, is wholly incompatible with the theory of its being general.

It is not possible to form even an imagination of Christ's dying in the room and stead of *sin*. It would be taking the place of an abstract term, and dying instead of that term ! If the sinner is punished in his own person, he is punished for *all* his sins. The saved, are saved not from a part of their sins, but from all. If, instead of bearing his own punishment, a surety be offered in the sinner's place, the guilt of all his sins must be imputed to that surety. If any remain for him to bear himself, he cannot be saved. The few that are left, will debar him from the skies.

Every argument which proves the necessity of any atonement at all, proves it must be such a one as will satisfy Divine justice, and secure the acquittal of those for whom it is made. Divine justice requires satisfaction for all and every of the sins of those whom it acquits. Christ being a true and accepted *substitute*, bore all the penalty for his people. Thus it is said, Dan. ix, 26, "Messiah shall be cut off, but not for himself." What he was cut off for is declared in the verses preceding, viz. to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness. Now if Christ was "cut off" for all men as their true and proper substitute, then he atoned for the unpardonable sin, and final impenitence ! He is as much a Redeemer by this hypothesis to those who are not redeemed, as to those who are ! As much a Saviour to those who are not saved, as to those who are !

The merit and sufficiency of Christ, had reference not only to the generation of his day, and thence to the end of the world, but to previous ages ; so that through its efficacy all those who had died in righteousness were saved. The theory of a universal atonement therefore includes the millions who had died in sin, and were then reserved in chains of darkness ! It makes Christ to have performed for them the wonderful work of Mediator, though they were already lost, and could

never obtain by it the least benefit! If it be allowed that he did not die in the room and stead of sinners already damned, our doctrine is affirmed—the atonement was definite.

The strict vicariousness of the atonement being admitted, it follows, either that Christ died in the stead of *all* men, or in the stead of *some* men. If instead of all men, then all are acquitted by the substitution.\* If any are held to answer the penalty of their own sins, the atonement is not vicarious as to them: there is no proper substitution. So obvious is this argument, that it will generally be found that the thorough advocates of an indefinite atonement, deny that it was vicarious.

OWEN's famous dilemma on this point has never met a solid answer. He says, Christ died, either for all the sins of all men, or for some of the sins of all men, or for all the sins of some men. If for all the sins of all men, all will be saved. If for some of the sins of all men, none will be saved. If for all the sins of some men, some will be saved.

### III. THE SYSTEM OF OLD TESTAMENT TYPES.

These form an indispensable part of this discussion, though a part which cannot here be enlarged upon.

It will be granted me, that there are such things as types; and also, that they conveyed right ideas on this subject. Then what are these ideas? Certainly those of transfer and substitution, definite both in object and result. This idea of transfer is so obvious, that, as BROWN in his *Divinity* remarks, “hence the sin offerings had the very name of *sin*, *trespass*, and *guilt*, given to them by the Hebrews.” Reflecting Jews knew that the blood of beasts did not take away sin. They knew, that

\* “Either the death of Christ was not a real and perfect satisfaction for sin, or if it was, then upon every principle of reason and justice, all that sin must be actually forgiven and done away, which his death was a true and plenary satisfaction for. But on the supposition that his death was not absolute, it vanishes into no redemption at all. Go over, therefore, fairly and squarely, to the tents of Socinus, or believe that Christ is the Lamb of God, who indeed and in truth taketh away the sin of the world.” —TOPLADY'S SERMONS.

“ if God were hungry he would not tell them,” and that he “ would not eat the flesh of bulls.” Often did he tell them that he had no delight in the mere forms of sacrifice. To offer acceptably, they must have offered in faith, which they could not do, without looking to a better substitute. “ These died in faith, not having received the promises, but having seen them afar off and embraced them,” Heb. xi, 13. The ceremonial offerings were unworthy of the Divine appointment, and of man’s obedience, except they conveyed such reference to the great atonement. It is indeed expressly said, they were “ a shadow of things to come, but the body is of Christ,” Col. ii, 17.

The effects of ceremonial sacrifices reached only to those for whom they were offered. Some were appointed to be made for the sins of individuals, others for the sins of the nation, some for a single offence, others for the collective sins of the worshipper, but the effect in each case was limited to their intention and appointment.

Numerous passages in the New Testament, speak of the death of Christ, in the same terms which were used in relation to Old Testament sacrifices. See Matt. xx, 28. Mark x, 45. Rom. iii, 25. 1 Cor. v, 7. 2 Cor. v, 21. Heb. i, 3, ix, 12, x, 10. 1 Peter i, 18. Rev. v, 9. Such as would evade the notion of Christ’s being a true sacrifice for sin, are obliged to explain away all the meaning of these, and similar passages. Can a doctrine be true which demands such adroitness, and toil ? Let it not be forgotten, too, that this is not language which is merely occasional, but language which, in fact, *characterizes* both the Old Testament and the New.

This mode of speaking in the New Testament cannot be nullified by affirming, as DR PRIESTLEY\* does with great zeal, that it was used, merely because it was familiar to Jews. In point of fact, this language is used in the New Testament, not in accommodation to ceremonial notions, or Jewish ears, but in its proper, exact, and primary import. The *Old Testament*

\* Theological Repository, vol. I. p. 123 — 135.

use of such language is in the secondary sense. There it is indeed typical. The allusions are all to Christ. From his sacrifice, the previous ones derive all their significance. By it they were all abolished. The victims and expiations offered for sins, says CALVIN\* "were called *זבחים*, a word which properly signifies *sin* itself. By this appellation, the spirit meant to suggest, that they were vicarious sacrifices, to receive and sustain the curse due to sin. But that which was figuratively represented in the Mosaic sacrifices, is *actually* exhibited in Christ, the archetype of the figures. Wherefore, in order to effect a complete expiation he gave his soul *זבח* that is, *an atoning sacrifice for sin*, Isaiah liii, 10, as the prophet says; so that our guilt and punishment being as it were transferred to him, they cease to be imputed to us." Instead therefore of admitting these expressions to be mere figures drawn from the Old Testament, we must insist that those were figures of this great atonement, as is expressly affirmed, Heb. x, 1, so that far from limiting our notions of Christ's sacrifice, by interpreting it according to Jewish ceremonies, we are to consider *them* as deriving their exposition and luminousness from the gospel.

It is not necessary to go further into a discussion on this point; our argument is supported by all that will be admitted, as denoted by the types of the Old Testament, and it does not so need corroboration from this source, as to make it useful to dispute what may be questioned.

#### IV. THE TERMS USED IN THE NEW TESTAMENT, IN RELATION TO THE ATONEMENT.

Our review of this part of the evidence must be very brief, and will relate only to the point under discussion, viz. Is the atonement definite or indefinite. Let us consider,

1. The term *Propitiation*. "He is the propitiation for our sins," 1 John ii, 2. "Whom God hath set forth to be a propi-

\* INSTITUTES, Book II, Chap. 16. Sec. 6.

tiation," Rom. iii, 25. "God sent his son to be the propitiation for our sins," 1 John iv, 10.

A propitiation is that which propitiates; or causes the offended person to be favorable. If it does not have that effect, *it is not a propitiation*. It is something else. Was a real propitiation made for all? Then Jehovah is propitious to all. Was no real propitiation made for any. Then no sinner can find mercy.

It is distressing to see how anxious some are to discard utterly the notion of propitiating the Divine Majesty. It is, however, a necessary point to be gained, ere the true doctrine of the atonement can be set aside. If any prefer to speak of satisfying Divine justice, or honoring the Divine law, we will not dispute; but take it as conceded, that Jehovah, who is Justice and the Law, needed to be satisfied and honored.\*

2. *Ransom*. "Deliver him from going down to the pit, for I have found a ransom," Job xxxiii, 24. "The son of man came to give his life a ransom for many," Matt. xx, 28. "Who gave himself a ransom for all," 1 Tim. ii, 6.

A ransom is the price paid to redeem a slave from bondage, or to procure pardon for an offender. When paid it redeems those for whom it was offered, and no others. Be it never so great, it extends only to the stipulations of the covenant. If the parties be just, all are released for whom the ransom is paid.

Were all men ransomed, and only a part set free? It is not pretended. Then what should be done with this term? Here it stands descriptive of the atonement. It is interpreted by critics, especially the term used 1 Tim. ii, 6, (*αντιλυτρον*), *a ransom for the life of a captive by giving up the life of another person*† and DWIGHT affirms‡ that "no language could be more explicit or forcible." The expression is neith-

\* See APPENDIX C.

† HYPERIUS, in Leigh's, *Critica Sacra*.

‡ SERMON 56.

er explicit nor forcible, in relation to the atonement, if it do not naturally and necessarily ransom a single soul.

3. *Price.* "Ye are bought with a price," 1 Cor. vi, 20. "The church of God, which he hath purchased with his own blood," Acts xx, 28. "Until the redemption of the purchased possession," i. e. the church, Eph. i, 14. "A peculiar [literally *purchased*] people" 1 Peter ii, 9.

Does Christ, in *any* sense, purchase those for whom he gave himself? If so, how monstrous the thought of the Father giving only a part of those who have been "bought with his blood." When the price is paid, the thing purchased cannot be justly withheld. That the application is as extensive as the provision, is the very idea of price, or purchase.

The Scriptures no where say, that he bought every man individually. But they do say he bought some.

4. *Atonement.* This word is often used in the Old Testament but only once in the New, (Rom. v, 11,) and then, for uniformity sake, it ought to be rendered *Reconciliation*. It cannot however be regarded as any mistake in our translators, seeing they regarded the words as synonymous. MAGEE,\* gives several instances where the word atonement would have been proper. The Hebrew word so rendered by the LXX, means *to cover*, or remove from sight. How vague and frivolous is the idea of an atonement, which only renders it *possible* for the Father to cover, or remove, from sight the sins of those he may please, but really acquits no one. Is the word, or the thing, ever so regarded in common intercourse? If a man atone for his fault, he is considered exonerated. This obvious import of the term, has made Unitarians, from CRELLIUS down to this day, always anxious to depict Jehovah as not needing to be conciliated toward man, but only man toward God. This position having become a favorite one with many theologians, shows how Socinianism is creeping forward. But where do the Scriptures sanction it? The Jewish sacrifices

\* On the Atonement — See APPENDIX D.

were not offered to pacify the offender toward his Maker, but his Maker toward the offender. It involves a true pacification, or is not an atonement. If it do not cover the guilt, it is not a covering to the guilt. Atonement is not a means of expiation, but expiation is a means of atonement. The extent of the atonement for sin, therefore, is exactly the extent to which men's sins are expiated or covered, and Divine justice appeased.

5. *Reconciliation*. "That he might reconcile both unto God in one body," Eph. ii, 16. "It pleased the Father that in him should all fulness dwell, and (having made peace through the blood of his cross) by him to reconcile all things unto himself," Col. i, 19, 20.

Reconciliation denotes the establishment of harmony between those who were at variance. The sinner is in rebellion. His heart is "enmity against God." Jesus Christ set himself apart for those whom God had given him out of the world, saying, "For their sakes I sanctify myself that they also might be sanctified through the truth," John xvii, 19. This is a positive effect. The extent of it is seen in the actual number of such as have their enmity slain, and are taught the love of God. I need not say much to show, that in the atonement, God is reconciled to man, as well as man to God.\* The prevalence of sacrifices in all ages, among all people, and especially of human sacrifices, shows a universal impression of the necessity of appeasing the Divine Being. The Bible is full of passages which intimate the displeasure of God against the sinner. Rom. v, 9, 10. Heb. x, 26, 27. But his people are to him as "the apple of his eye," Ps. lxxii, 14; cx, 15. Lam. iv, 2. It is said in 1 Cor. v, 19, "God was in Christ, reconciling the world unto himself." How? "By not imputing their trespasses unto them." That is, by forgiving them. Job offered burnt offerings according to the number of his children, to atone for them, "if they had sinned or cursed God in their

\* See the reasoning of *MAGEE* on this point. APPENDIX C.

hearts," Job, i, 4. So in the case of Job's friends. The Lord said to Eliphaz the Temanite, "My wrath is kindled against thee and thy friends, for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering, and my servant Job shall pray for you, for him will I accept, lest I deal with you after your folly," Job xlii, 7, 8. See also Ex. xxxii, 30. 32. Numb. xvi, 46. 48, and xxv, 11. 13. Lev. iv, 20. 26. 31. 35, and xix, 22, with many other places.

For this use of the word we have also the authority of our Saviour himself. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught *against thee*, leave there thy gift before the altar, and go thy way; first be *reconciled to thy brother*, and then come and offer thy gift," Matt. v, 23. Here it is obvious the offender is to be reconciled *to the offended*, by agreeing to his terms, and so turning away his displeasure.

Old fashioned theologians declared three things to be required in order to our being reconciled to God. 1st, That a mediator should make intercession for us. 2nd, That he should satisfy the offended party. 3rd, That, he should provide that the offender should offend no more. If this be reconciliation, and if the reconciliation of men to God be the *necessary* and *intended* consequence of the work of Christ, it follows that it must be commensurate to the number of the saved, and no more.

6. *Redemption*. "Justified through the redemption that is in Christ," Rom. iii, 24. "In whom we have redemption through his blood," Eph. i, 7. "Redeemed from your vain conversation by the blood of Christ," 1 Peter i, 18. "Thou hast redeemed us to God by thy blood," Rev. v, 9.

Our antagonists admit that redemption is particular, but make a distinction between atonement and redemption. The only difference I can trace between the words is, that atone-

ment seems to refer chiefly to *guilt*, and redemption to the *effects* of guilt. In other words, atonement respects God, as made to Him ; redemption respects men, as secured to them. The difference is in precise accordance with our doctrine, because an atonement naturally implies, that he to whom it is offered is satisfied, and he for whom it is made, is released from the penalty of his iniquity, as DWIGHT affirms, " exactly the same thing is here taught, [that is, in the text speaking of Christ's redemption] as in those passages where Christ is declared to have given himself a *ransom*."\*

As this term is admitted to imply particularity, I need not remark further upon it, except to say, that the indefinite scheme, entirely deprives Christ of the endearing and scriptural name of *Redeemer*, and restricts that title to the Father! He is such, by making use of general means secured by the Son, and redeeming whom he will ; but the Son cannot be said to redeem one man more than another.

7. I shall only adduce one other term, viz. *Sacrifice*, " Christ hath given himself for us an offering and a sacrifice to God," Eph. v, 2. He put away sin by the sacrifice of himself," Heb. ix, 26. " The Lamb of God," John i, 29. " The lamb slain from the foundation of the world," Rev. xiii, 8. " This man [priest] after he had offered one sacrifice for sins forever sat down on the right hand of God," Heb. x, 12.

\* President EDWARDS seems to make no such distinction between atonement and redemption, as that which is lately resorted to. He calls his immortal work, " The History of Redemption."—According to the advocates of such a distinction, he wholly mistook the proper title to his book! If their position be correct, the history of the *Atonement* might be given, but the history of *Redemption* could only be compiled after the consummation of all things.

He says, " There are two things intended by Christ's purchasing redemption, viz. his satisfaction and his merit. All is done by the price that Christ lays down. But the price that Christ lays down does two things. It *pays our debt*, and so it *satisfies*. By its *intrinsic merit*, and by the *agreement between the Father and the Son*, it procures a *title for us to happiness*, and so it *merits*." HISTORY OF REDEMPTION, Part II. Sec. 1.

“ Christ our passover is sacrificed for us,” 1 Cor. v, 7. Among the numerous other passages which speak this language, see Matt. xxvi, 28. Acts viii, 32, 33. Rom. v, 6 — 10. 2 Cor. v, 21. Heb. i, 3, and ix, 12 — 28, and x, 10, 14, 18. 1 Pet. i, 18, 19. John iv, 10. Rev. v, 9 — 12, &c.

No sacrifice can be indefinite and general in its nature. It must refer, expressly and solely, to those, by whom, or for whom, it is offered.

When Christ is called our “*passover*,” the distinct and specific character of his work is, if possible, more forcibly displayed than by passages which speak of him simply as a sacrifice. The paschal lamb was neither offered, nor eaten, by the Egyptians, but by the Jews only.

The argument, from the terms which have now been adduced, cannot be evaded, by objecting that they are expressions borrowed from natural occurrences, and must be understood in a figurative sense. We must use them as the Scriptures use them. Are they figures? Then let us ascertain what images we must form in the mind, according to these representations. Why are figures adopted? To make subjects plainer. Let us not disregard a figurative sense, as though it were no sense at all. Do these terms, then, (granting them to be figures\*) in-

\* MR. VEYSIE will not allow the language of the New Testament, which speaks of Christ as a “sacrifice,” a “sin offering,” a “ransom,” &c, to be merely figurative. He says, “This is not, as the Socinian hypothesis asserts, figuratively or merely in allusion to the Jewish sacrifices, but analogically; because the death of Christ, is, to the Christian church, what the sacrifices for sin were, to the worshippers of the tabernacle.\* And, accordingly, the language of the New Testament does not contain merely figurative allusions to the Jewish sacrifices, but ascribes a real and immediate efficacy to Christ’s death, an efficacy corresponding to that which was anciently produced by the legal sin offering.” — BAMPTON LECTURES, Sec 5.

\* The same sentiment is expressed by MAGEE, perhaps more accurately, when he says “the sacrifices for sin were so appointed that they should be to the worshippers of the Tabernacle, what the death of Christ is to the Christian Church.”

timate any such atonement, as some modern theologians maintain? Their atonement utterly discards substitution, sacrifice, expiation, or price. Yet these are the very ideas contained in these figures.

Besides, we are to consider, not only what such terms intimate *to us*, but what they did intimate, to those to whom the scriptures were first addressed. What ideas would they convey to the minds of Jews and Pagans, brought up, as they were, to a sacrificial religion? Certainly, even stronger notions of the sacrificial character of the atonement, than they can possibly convey to us. The Apostles must have been aware of the effect of such expressions; on persons accustomed to expiatory and piacular offerings; and unless they meant them to inculcate such notions, would have used other terms to represent the death of Christ.

The doctrine of indefinite atonement not only deprives of all meaning the types of the Old Testament, but the positive terms of the New. On this theory, Christ *expiated* no one's guilt. He neither *ransomed*, *reconciled*, *redeemed*, *purchased*, or *washed* any one. In fact, he made no atonement at all! Thus, under the pleasing notion of extending the grace of the gospel, and making the work of Christ more illustrious, the way of salvation is deprived of all efficacy. Grace becomes no more grace. The work of Christ, instead of being a "great salvation," is made a mere *appendage* of salvation, so unimportant, that even the damned share it in common with the saved!

#### V. THE JUSTICE OF GOD.

Justice to Christ requires that he should know for what, and for whom, he suffered; and that the benefit of his death should not be suspended on any contingency.

With such an indefiniteness, Christ would have suffered wholly in vain, had no man believed. If it had not been settled that some should certainly believe, he did not know, when on the cross, but that his atonement would be in vain.

Waiving the idea of contingency, and recurring to fact, we find that on the principle of an indefinite atonement, the Saviour did actually suffer in vain, to a great and awful extent.

If Christ did not perform all that was required for human salvation, then he is not "the author and finisher of our faith." If he did perform all that was requisite for the salvation of all men, then is the Father unjust in allowing any to perish. It would at least be unjust to allow the heathen to perish merely because ignorant of the gospel, seeing that "faith cometh by hearing," and is the appointed mode of receiving Christ. Grant that it is by man's sin, for those who know the joyful sound, should publish it to all men. Why should millions perish, because the "little flock" neglects its duty? And whose sin was it that those perished to whom it was actually forbidden to publish the gospel? See Matt. x, 5. Acts xvi, 6, 7.

The case is very plain with regard to the Gentile world, before the birth of Christ; for the Jews were not commanded to "teach all nations." These nations perished, not through the culpable neglect of those who kept the oracles of truth, but because Jehovah made no provision for their obtaining his revealed will.

Though, to consider sin *exclusively* in the light of a DEBT, and Christ as paying that debt, is not correct, yet this is *one* light in which we must view it, for the scriptures frequently so speak. Matt. vi, 12, and xviii, 23 — 34. Luke vii, 40 — 42, and xi, 4, &c. Now if Christ paid the debt of those for whom he undertook, justice requires that they should be discharged.\*

Another aspect under which Christ's work is often exhibited is that of a legal SURETY, or substitute. Heb. vii, 22. Rom.

\* Pres. EDWARDS, speaking of Christ as "paying a valuable price, a price of infinite value," says, "that price as it respects a debt to be paid, is called *satisfaction*; and as it respects a positive good to be obtained, is called *merit*. — HIST. OF REDEMPTION, Part 2. Sec. 1.

iv, 25, and v, 16 — 21. Phil. iii, 9. Isa. xlv, 24, 25. 2 Cor. v, 21. 1 Pet. iii, 18. Titus ii, 14. Gal. iii, 13.

If Christ be indeed the surety or substitute for any, then Divine justice will necessarily look to him, thus undertaking their cause.

Believers are said to be a *purchased* people. Job xxxiii, 24. Matt. xx, 28. 1 Cor. vi, 20. Eph. v, 14. 1 Pet. ii, 9, &c. If these, and many similar passages, be at all intelligible to a plain reader, he must infer that Divine justice will secure to Christ his “purchased possession.”

If the doctrine of general atonement were true, what a spectacle would it present! The Son so loving all men as to humble himself, take upon him the form of a servant, and shed his blood to redeem them from death, while Satan has as yet, in all ages, triumphed over the vast majority! Millions of the very persons for whose transgressions Christ was wounded, and whose sins he bore in his own body on the tree, held by the Father to answer for those same iniquities, and “suffering the vengeance of eternal fire!” How, thus, could the prophecy be true, that Christ should see of the travail of his soul, and be satisfied? Isa. liii, 11.

#### VI. THE ESSENTIAL DEITY OF CHRIST AND UNITY OF THE DIVINE NATURE.

Though in the great system of salvation, Christ assumed the office of Mediator, yet he did not cease to be God. We must not therefore separate his designs as Jehovah, from his designs as Mediator. Christ had not a different plan from the Father. Nor does he mediate without any plan at all. He *must* have known precisely what he undertook. He knew whom the Father and himself had “predestinated to the adoption of sons.” He could not therefore take upon himself this work and suffering for an *indefinite* number of sinners, because he knew the exact number of the elect, and the certainty that no others would be saved. It is worthy of remark, that in the very connection, where the Saviour is speaking of his sheep, as

being *given to him* by the Father, he adds, "I and my Father are one," John, x, 29.

This part of the argument is highly important, for the nature of a transaction is to be learned from the intention of the parties. All grant that the Father did not intend to save all men. How then could such be the intention of the Son? If the Trinity is unity, the will of Christ is the will of the Father, and the will of the Holy Spirit—that is, the will of the ONE GOD. If that positive will, be, to save all men, it fails, for all are not saved. If it were first willed to accomplish a plan of Salvation for all men, and then it were willed to pass by a part, the Divine nature is mutable. If the Son had different intentions from the Father, then the Divine Unity is destroyed. If the Son prepare to save all, and the Holy Spirit to convert all, but the Father choose some only, then what a disagreement in the Trinity! What jarring purposes! Rather, what stupendous movements without a purpose!

The doctrine of an indefinite atonement cannot be based upon the *sufficiency* which is in Christ. That sufficiency is of course infinite, and would avail for devils as well as men, so far as *mere value* is concerned. The question, in this discussion, is not merely for whom it is sufficient, but chiefly for whom it was *offered and accepted*. The covenant of mercy, let it be remembered, between the persons of the adorable Trinity did not take place in time, but in eternity.

If the Son, with the Father, framed the decree of election, the atonement can be nothing else than a perfect adaptation of means to the intended end.

It then remains that it was the determinate will of the Divine Redeemer to save precisely those who will be saved, and no more.

## VII. THE FEDERAL UNION BETWEEN CHRIST AND HIS PEOPLE.

This doctrine has always been maintained by Baptists and by the Orthodox generally. Such a union is shown in several

scriptures. Christ is called "the last Adam." 1 Cor. xv, 45. "The husband is the head of the wife even as Christ is the head of the Church. For we are members of his body, of his flesh and of his bones," Eph. v, 23. To these quotations may be added all the places where believers are said to be *dead* with Christ, *buried* with him, *risen* with him, *alive* with him, &c. It is, however, only necessary just to recur to this doctrine, and to refer to the 5th Chap. of Romans, where the subject is largely treated.\*

According to this doctrine, the covenant of grace is made with Christ, not as a single person, but as a common head, representing the elect. What he promised in the covenant, he promised on their behalf, and what he received, he received on their behalf. Hence grace is said to be "given us in Christ before the world began," 2 Tim. i, 9. And hence it is said that when Paul and Barnabas preached at Antioch "as many as were ordained to eternal life believed," Acts xiii, 48. And hence it is, that Christ will say in the judgment, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." These persons are represented as having been given to Christ in the eternal covenant.† "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him," John xvii, 2. "I have manifested thy name unto the men which thou gavest me out of the world," John

\* For a good discussion of this doctrine, see WITSIUS in his *Irenicum*.

† DR. DWIGHT, after adducing various passages to show that there was truly a *Covenant of Redemption* between the Father and Son, says, "It is to be observed, that in all these passages, the reward promised to Christ *consists in giving persons to him as seed*. These are undoubtedly no other than the General Assembly and Church of the First Born; styled elsewhere children of God; little children; sons and daughters. They are his own people, those in whom he has a peculiar propriety; persons justified, who in this manner have become his portion. His spoil, his seed, the reward of his sufferings, is to consist of these." — THEOLOGY, Ser. 43.

xvii, 6. The same expressions are elsewhere used, and it is said that "for these Christ sanctified himself." The salvation of these was "the joy set before him, for whom he endured the cross."

If this federal union be true, it certainly places part of the human family in a different situation from the rest, Christ being the covenant head of a part, and not of the whole. All men are not "chosen in Christ before the foundation of the world," much less are they "the body of Christ," and "members of Christ."\* The exquisite and forcible parable of our Saviour, John x, 1—18, instructs us largely on this point. It is there said "he calleth his own sheep by name, and leadeth them out."—"All that come before me [*as Messiahs*] are thieves and robbers, but the sheep did not hear them"—"The good shepherd giveth his life for the sheep"—"I know my sheep and am known of mine, and I lay down my life for the sheep." That this language is not to be restricted to those who then actually believed, is plain from the subsequent declaration. "Then came the Jews round about him and said unto him, How long dost thou make us to doubt? If thou be the Christ tell us plainly. Jesus answered them, I told you and ye believed not; the works that I do in my Father's name, they bear witness of me: But ye believe not; because ye are not of my sheep as I said unto you. My sheep hear my voice, and I know them and they follow me.

\* This union does not imply the doctrine of eternal justification. The eternal purpose of God to create the world, did not make the world exist from eternity, but was compatible with leaving it a chaos till the appointed time. So the members of Christ are under sin and condemnation till renewed by grace. The union though eternal in *decree*, becomes *vital* in time. As we fell by Adam's transgression, though we did not then actually exist, so we are regarded as members of the body of Christ in the eternal council of God, before we actually exist. Thus, Gentiles which were not yet brought to a knowledge of Christ, are expressly called Christ's sheep, John x, 16. And thus, Christ is said to be "the Lamb slain from the foundation of the world."

And I give unto them eternal life and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me is greater than all, and none is able to pluck them out of my Father's hand. I and my Father are one," John x, 24 — 29.

The term sheep in these passages, refers evidently to the whole body of the elect ; both to those who had lived before he spoke, see v. 8: and those who should live after, compare v. 16.

If the Saviour had no more connection with these than with the rest of mankind, the whole parable becomes absurd and false ! All the passages which speak of our dying, rising, living, &c, in and with Christ, become nugatory ! In short, to maintain a general atonement, the entire doctrine of the federal union between Christ and his people must be abandoned. And by such, generally, it is abandoned !

#### VIII. THE INTENTION OF THE ATONEMENT.

It is not necessary to rehearse what has been offered under the head of *terms*. All the passages there quoted, may however be referred to, as tending to show that the intent of the atonement is definite as well as its nature.

There are numerous texts which treat expressly of the special object and intent of the great parties, and prove it to have been to save the church, the elect of God. "God hath appointed us to obtain salvation by our Lord Jesus Christ," 1 Thess. v, 9. "I am the good shepherd, the good shepherd giveth his life *for his sheep*," John x, 11. "Greater love hath no man than this, that a man lay down his life for his friends," John xv, 13. "He gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar [*purchased*] people," Titus ii, 14. "Ye have not chosen me, but I have chosen you," "Who gave himself for our sins that he might deliver us from this evil world," Gal. i, 4. "Who his own self bare our sins in his own body on the tree, that we being

dead to sins, should live unto righteousness," 1 Pet. ii, 24. "He was manifested to take away our sins," 1 John iii, 5. "Who shall lay any thing to the charge of God's elect? God that justifieth?" Rom. viii, 33 — 38. "He is the Saviour of the body," Eph. v, 23. "Husbands love your wives, even as Christ also loved the Church and *gave himself for it*, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself," &c, Eph. v, 24—27. "For this cause he is the Mediator of the New Testament, that by means of death for the redemption of the transgressions under the first testament, they which are called might receive the promise of eternal inheritance," Heb. ix, 15. "Now once in the end of the world hath he appeared to *put away sin* by the sacrifice of himself.\* Christ was once offered to *bear the sins* of many," Heb. ix, 26 — 28. "Christ hath also once suffered for sins the just for the unjust, that he might bring us to God," 1 Pet. iii, 18.

Though the above passages, do not in so many words declare that Christ died to save none but those described, yet they can be no otherwise understood. There would be no sense, in affirming his death for these, in so, solemn a manner, and deriving such arguments from this consideration, if he died in the same sense, for all the rest of mankind. When it is said "as many as were ordained to eternal life believed," it necessarily implies that no others believed. When he said, he laid down

\* The *end* of this appearance of Christ, was to *put away sin*. By sin the apostles intend the whole of its nature and effects; its root and fruits; sin in its guilt, power and punishment; sin absolutely, and universally, as it was an apostacy from God, as it was the cause of all distance between God and us, and as it was the work of the devil, sin in all it was, and all it could effect; sin in its own empire and dominion, as it entered by the fall of Adam, invaded our nature by its power, oppressed our persons with its guilt, filled the whole world with its fruits, gave existence and right to death and hell, with power to Satan to rule in and over mankind; so as it rendered us obnoxious to the curse of God, and eternal punishment; sin in its whole extent, he appeared "to put away"—that is, with respect to the Church, which is sanctified by his blood, and dedicated to God." OWEN ON HEBREWS.

his life for his *friends*, his *sheep*, those who had been *given him* out of the world, &c, it must be inferred that he so did for them only. The language would be utterly improper, if the Saviour regarded all men alike, from the beginning of the world to the last day of it, and meant that every one of them, not excepting Pharaoh and Judas, should equally partake of the fruits of his sufferings.

Our inquiry being, not what the atonement might accomplish, but what it was intended to accomplish, and therefore will accomplish, such an array of evidence that the intent of salvation was limited in the mind of the Holy One, should be decisive of the controversy.\*

#### IX. THE ABSOLUTE EFFECTS OF THE ATONEMENT.

There is a class of texts which show that all men are not absolutely saved. These I need not quote, though they effectually prove the saving effects of the atonement to be limited.

The class of passages of which I would now adduce a few specimens, show that *those for whom the atonement was made, are absolutely saved by it.*

“By the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water,” Zach. ix, 11. “Christ is made unto us wisdom and righteousness and sanctification and redemption,” 1 Cor. i, 30. “While we were yet sinners Christ died for us, much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life,” Rom. v, 8 — 11. “Who his own self bare our sins in his own body on the tree,” 1 Pet. ii, 14. “By his own blood, he entered into the most holy place, having obtained eternal redemption for us,” Hebrews ix, 12. “By one offering he hath perfected forever them that are sanctified,” Heb.

\* See APPENDIX E.

x, 14. "He hath redeemed us from the curse, being made a curse for us," Gal. iii, 13. He "blotted out the hand-writing of ordinances, that was against us, and took it out of the way, nailing it to his cross," Col. ii, 14. In whom we have redemption through his blood even the forgiveness of sins," Col. i, 14. "By his knowledge (that is the knowledge of him) shall my righteous servant justify many, for he shall bear their iniquity," Isa. v, 3, 11. "Thou wast slain and hast redeemed us to God, by thy blood out of every kingdom and tongue and nation," Rev. v, 9. "Ye were not redeemed with corruptible things," 1 Pet. i, 18. "The church of God, which he hath purchased," Acts xx, 28. *See also* Dan. ix, 24. Matt. i, 21. Rom. viii, 30, 32. 1 Thes. i, 19. 1 Cor. 6, 20. 2 Cor. v, 18. Titus ii, 14. Gal. iv, 4, 5. 1 John i, 7, and 35. Eph. ii, 16. Col. i, 20. Heb. i, 3 and ix, 13, 14.

Nothing indefinite appears in these passages. The effects are specific and certain. They flow *naturally* and *necessarily* from the atonement. They involve all blessings for time and eternity, Rom. viii, 30 — 32. They are effects which do not occur in relation to all mankind, and could not be affirmed of all. It is certainly reasonable to measure the atonement by its specific, certain, natural, and necessary effects, and to consider its efficacy as co-extensive with such effects.

Jesus merited, and of course secured, as the above texts and many others fully prove, a *complete* salvation ; including not only conversion, sanctification and glory, but the repentance and faith, which were prerequisites. If he did this for all, then are all saved. If he did less than this for any, then of such none are saved.

The indefinite system, as has been already shewn, instead of extending the effects of Christ's death, deprives it of all effect. It boasts of its *sufficiency* to save all, but denies its *efficacy* in saving any. It makes the Saviour to have obtained reconciliation for those who die under Divine displeasure ; grace for those who never obtain any ; remission of sins for those who bear

forever their own guilt and punishment ; salvation for those who are eternally lost !

Or, it makes the atonement to have done none of these things for any, but to have been *a tragedy*, acted before the universe, to shew the displeasure of God against sin. According to that system, however, it was not even this, but a mere *farce*, an illusion ; for as no person's sins were imputed to Christ, that displeasure was either wholly pretended, or grievously misplaced.

Or, it separates cause and effect ; and makes Christ to have created, by his merit and sufferings, sufficient cause for man's salvation, leaving it to the Father to give it effect or not.

This distinction between cause and intended effect, is unphilosophical as well as unscriptural. If the mover intend a certain effect, and his cause be adapted to that effect, why is it not effected ? Because, say some, the decree of redemption was made in the order of nature, before the decree of election. That is, Jehovah decreed the system of atonement through his Son, and then decreed the salvation through him, of such as he chose. But an order of succession in the decrees of God cannot be proved, and if it could, would prove him to be changeable. Besides, if this were true, the Divine Being resolved upon the stupendous work of redemption, before he had settled any particular object to be gained by it ! If the whole plan and purpose were before God, when he made the eternal covenant, the argument from an order of succession, in the Divine decrees, falls to the ground.

Some, to avoid this separation of cause and effect, attempt to separate the cause itself, and speak of the effects of Christ's *obedience* and the effects of his *sufferings*. I am not aware of a single passage of scripture which authorizes this separation. These effects may be *distinguished*, but not separated. His obedience would not have been efficacious for man's redemption without suffering, nor his suffering without obedience. The work of redemption is a *great whole*, originating in the

love of the Father, secured in the sufferings of the Son, and applied by the energies of the spirit. It was an ample and well arranged *means* to accomplish something which God intended and *must infallibly effect all that intention and no more.*

It might have been sufficient, to have rested the whole argument upon any one point adduced in this brief discussion. But there is an overwhelming corroboration of proof, when the different kinds of evidence are brought together. Then is seen how perfectly congruous a definite atonement is with the other truths of God's word. Difficulties occur, after all; but they are fewer than attach to any other scheme, and are not greater than belong to *any other matter of pure revelation.* At any rate, the Divine oracles have been referred to at each step of this imperfect discussion. Any one may multiply the references tenfold by the aid of a concordance, or the margin of his bible. By adhering to scripture declarations, and admitted truths, I have avoided the subtleties of human logic, and have secured for my plain statements, at least one advantage, viz. that all who hear may understand.

If the doctrine I maintain be contrary to scripture, it will be necessary in proving it so, to show, how these various passages, which *seem* to speak a particular atonement, may be understood: — that the moving cause of the plan of redemption was not special mercy to the elect: — that the atonement is not vicarious: — that the Old Testament types do not convey right ideas on the subject, or that there are no types at all: — that the terms used in the New Testament, are not rightly interpreted in this discourse: — that Divine Justice is compatible with exacting the penalty of the law, upon the surety and the offender at the same time: — that Jesus Christ is not a Divine Saviour: — that it was the intent of the atonement to save all: — and that its effects are not absolute, but possible.

Leaving these difficulties to be overcome by such as maintain the creed which involves them, I proceed to notice those which may seem to embarrass our own doctrine.

#### X. OBJECTIONS.

Obj. 1. *This doctrine is incompatible with those texts which speak of Christ's dying "for the whole world" — for "every man," &c.*

If I am not mistaken, these passages are brought, not so much to be urged in their fullest import, as to counterpoise such texts as have been quoted, and leave the doctrine to be deduced from other scripture. No one ought to deal thus with the word of God. Scripture is not to be arrayed against scripture, and a medium adopted. It corresponds with itself, and is all consistent.

The term "world" occurs in scripture about 1000 times, and in a great variety of senses. The significations of the word in each place, must be decided by the connection. I find very few instances in which it *can be supposed* to mean all human beings, and still fewer where it *must* have this signification.

It is said "all the world should be taxed," Luke ii, 1, though the Roman Empire is meant. "All the world wondered after the beast," Rev. xiii, 3,—though there were saints then warring against him.

Even in the same passages the import is sometimes various, as for instance — "He was in the world, and the world was made by him, and the world knew him not." "God sent not his Son into the world to condemn the world, but that the world through him might be saved," John iii, 17. In each of these passages there are three senses to the word, in as many lines.

The text 1 John ii, 2, "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world," which is so much insisted on, is merely intended to declare

the universal character of the new religion. The word "propitiation" is too strong to allow its application to all mankind, even on the scheme we oppose, for "God is angry with the wicked every day" — and to such as live and die wicked, he is never propitiated.

The terms "all" and "all men," mean, when used in reference to the atonement, men of every grade and nation. Thus it is said, Matt. xxi, 22, "All men [i. e. sorts of men] held John as a prophet," it is plain that some Pharisees, and Scribes, and rulers, are not included. Matt. xi, 18. Luke vii, 14. It is said "all the beasts of the field" lodged in the ruins of Nineveh, Zeph. ii, 14, which means *all sorts of beasts*. The Lord "upholdeth *all* that are bowed down," means only the righteous. The same term is used both in reference to John's and Christ's baptism. "All the region round about Jordan went out to John and were baptized," Matt. iii, 5. "Jesus baptized, and all men came unto him. Baptized more than John," John iii, 26. If the fullest latitude be given to these texts it will make not only all the Jews to have been baptized, but all of them to have been baptized twice! It is said, John xvii, that John came for a witness, "that all men through him might believe." But John's ministry reached only to the Jews. The man restored to sight "saw EVERY man clearly," which means only, that such as he did see, he saw clearly. So it is said ALL the Israelites gave their earrings to make the golden calf, which means only such as had earrings. When Paul became "all things to all men," it was only in all *lawful* things, to *such persons* as he had dealings with. So far then from forcing these passages to express a false meaning when we interpret then in accordance with the doctrine now advocated, we do but give them their fair, natural and consistent import. We give a meaning which *must* be received in relation to such passages as have been quoted, or they are made false, and which even our opponents allow *may* be the true one in the passages brought against us. In accordance

with these passages we hold that Christ did indeed die for *all sorts and ranks of men*.

Our opponents will certainly not object to this mode of interpreting the texts, seeing it is their own mode, always adopted in disputing those who adduce them in proof of Universal Salvation. And I am persuaded that universal salvation is as easily proved, and by the same sort of texts as universal atonement, and that the one fully involves the other.

The general phrase "died for all men" is not in sacred scripture. But "he gave himself a *ransom* for all," &c. If we supply the word *men*, we make universal salvation. Supply the word *elect*, or *sheep*, or *nations*, and all is plain.

In the text, Heb. ii, 9, "that he by the grace of God should taste death for every man," the word *man* is supplied. The original is *υπερ παντος*, for *all* — i. e. for all them of whom the apostle goes on to speak, viz. (v. 10.) "the sons he would bring to glory," (v. 11.) "the sanctified," (v. 12.) "the brethren," &c. (v. 13.) "the children which God hath given me." Nor is it said that Christ *died* for the whole world, but "he is the *propitiation* for our sins, and not for ours only, but the sins also of the whole world." I have spoken of the nature of propitiation. If such *general* expressions as are found in scripture, were used, and no phrases of our own substituted, there would be little danger of the people's learning an indefinite atonement.

I do not dispute whether the death of Christ does not benefit all mankind. It is agreed that it does. His designs of mercy to part of the human family amend the condition of the whole. The blessings of common providence must be allowed to all, out due of regard to the elect. The gospel is a blessing to all by its restraints and moral regulations; which prevent much sin. The atonement moreover, is sufficient for all, and all are invited to come to its provisions. Let then full weight be given to the passages which indicate that Christ died for all, *in some sense*, yet they in no wise contradict the nu-

merous passages, which teach that *in some sense*, he died for a part only. His death may be for the *benefit* of all, but was not *instead* of all.

Thus we are brought back to the doctrine which Paul commands Timothy to teach, even the doctrine of this discourse, viz. that Christ is "the Saviour of *all* men, *especially* them that believe," 1 Tim. iv, 10, 11.

OBJ. 2. *This doctrine limits the Gospel call.*

The zeal with which some advocate a general atonement, is avowedly, because they think they could not otherwise offer salvation to all men. But this certainly is excessive love of *system*.

The Gospel call is plain matter of revelation. We have express and copious instruction, how to publish salvation. Instead of being left to poise and adjust the stupendous truths of Revelation, in order to deduce our mode of addressing sinners, we have only to proclaim the truth, just as directed, without waiting to understand its exact analogy with other truths. The gospel call, therefore, to those who preach as instructed in the New Testament, is not affected by doctrines, which to our poor comprehension might seem to restrict it. Rigid system makers, following out some favorite truth, and attempting to conform to it all doctrine and duty, will be obliged to limit, extend, or alter the message of mercy. But *biblists* can take each part as they find it, and utter the gospel call, just as it is uttered in the scriptures. Do they seem inconsistent? The charge must be made, not against them, but the word to which they adhere.

What does the believer in predestination gain by his indefinite atonement, in result or consistency? He will not wish to use expressions unauthorized by scripture. But all these we can use. He considers no man able to accept this offer without Divine aid. His ability to "offer salvation" is still less valuable in regard to the heathen world, now perishing without

hearing of Christ; and still less in regard to heathen who perished in their sins before Christ was born.

We need no theory of indefinite atonement to enable us to "preach the gospel to every creature." It is not necessary to the effect of our message, that we assure our hearers that Christ died for one of them as much as for another, and that nothing but the eternal purpose of God to pass them by, stands in the way of their salvation. "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God," 1 Cor. i, 23. We urge whatever calls, threatenings, promises, and teachings we find in the bible. We preach an infinitely *sufficient* atonement. We therefore urge the sinner to consider his guilt and danger. We prove to him his emergent need of Christ. We show him from scripture and reason, that his destruction will be wholly owing to himself:—that he will not come unto Christ that he may have life:—that the invitations of the gospel are directed to him, as freely as to any human being:—that God saves unto the uttermost all that come unto him through Christ:—that there is an unalterable connection between faith and salvation:—in short, we preach a *full* and *free* salvation, and call upon sinners, in bible language, to do just as the bible requires of them. This fulness and freeness of the gospel is its glory, and our delight. It carries conviction and comfort. It makes the chief difference in guilt between heathen and ourselves, if we be lost. It is the grand point of advantage in being born in a Christian land, and the impulsive consideration in all missionary endeavors. It essentially involves the doctrine of man's free agency, which need not be proved, because we are conscious of it, and of God's governing the moral world by moral laws.

Such as limit themselves in the gospel call, to any particular class of men, if there be now any such, must answer for themselves. We feel no such limit; our preaching shows

none. Fuller, and Gill, Hervey and Henry, Toplady and Charnock, Owen, Bates, Doddridge, Barrow, Tillotson, and others, standards of orthodoxy, exhibit the same full and free salvation. To charge it therefore on our scheme, because some obscure advocates of it, have so restricted themselves, is disingenuous and unjust.

To reconcile all the doctrines of revelation with each other, is not within our province, or our power. It is only ours to set forth the whole force of every truth ; and leave it to God to vindicate himself, not doubting but that the day will come, when the analogy and connection of every doctrine will appear. Truth is like a radiant sun. If we follow out one of its luminous beams without pause, we shall at last lose sight of the luminary itself. We must return and trace out other radii. Our course may seem opposite to that we pursued before, but no matter. We may trace each golden ray with safety, if when it fails us, instead of proceeding by our own estimates, we return to the glorious body of the sun itself.

But even with our present scanty knowledge and understanding, we think we see some congruity between a certain and definite work of redemption, and the public calls of the gospel. The atonement being of *infinite* worth : — it being the *duty* of all men to accept and love Jesus : — there being no *natural* inability to love him, nor any impediment but what arises out of the *perverseness and enmity* of the heart. Being ourselves ignorant of the *secret* council of God, we can discern *some* congruity between our doctrine and practice, and do with perfect sincerity and freedom, (and thanks be to God not always without success) call upon “ all men, every where, to repent.”\*

Those who are so in love with *systems* of theology, as to say, that they could not rehearse, in the hearing of men, the calls of the gospel, if they admitted the doctrine of this discourse, would do well to show how, by *any system*, prayer is consistent with divine immutability ; or free agency with

\* See APPENDIX F.

eternal foreknowledge ; or a trinity with unity ; or how they can call upon believers to be in this life, " perfect as our Father in heaven is perfect ;" or, in fine, how they can show the perfect congruity of any two doctrines in theology, morals, or physics.

OBJ. 3. *If the atonement be limited, the Gospel calls on sinners to believe a lie.*

If saving faith were the believing that Christ died *for me*, then this objection would be embarrassing. If a list of the elect were in the bible, then for those whose names were there, not to believe themselves secure, would be want of faith. Then faith would be not a believing on the Lord Jesus, but a belief of the authenticity and veracity of the bible. In this case, truly, to call upon any to believe they were elected, whose names we could not find in the roll of life, would be calling on them to believe a lie. But Christ is the object of faith ; and the promise is made to character, not names. In proportion as we spiritually discern in the bible, the real character and office work of Christ, we possess faith ; and in proportion as we ascertain in ourselves the declared effects of faith, we cherish assurance of " our calling and election."

But what is the Gospel call ? Our views have just been given. It is " repent and be converted, that your sins may be blotted out." " Repent and believe the Gospel." Just such was the call of the prophets, " Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord who will have mercy upon him." In addition to this we may say to them, " Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you." " Come unto me all ye that labor," &c. " Ho ! every one that thirsteth, come ye to the waters." If there be a lie in all this, *we* do not make it. If there be inconsistency with the rest of our preaching we do not perceive it. The world is in rebellion, the gospel demands submission. The world is " con-

demned already," the gospel is an offer of pardon to all who repent.\* It does not call men to find out whether they are of the elect, but to ask that they may receive.

Sinners not being able, of themselves, to comply, does not discharge them from the duty of repentance, or any other. Ministers call them to it, because the inability, though real and absolute, is moral not natural. Christ said "ye *will* not come to me, that ye might have life." Our opponents believe God's aid to be necessary in conversion, and that there are some to whom he will not impart it. Yet they call on the sinner to believe, and affirm that "all things are ready." So indeed are all things truly ready, to receive whoever will come, and so we preach and teach.

Those who call on sinners, individually, to believe that Christ died in their stead, do, in my opinion call on them to believe a lie. The whole weight of this objection, therefore, whatever it may be, lies against the doctrine of an indiscriminate atonement.

OBJ. 4. *This doctrine reflects on the mercy and justice of God.*

Let it be observed that the objection is not that God passes by some men, and leaves them to perish. This our opponents believe. But his justice and mercy are said to be impugned by denying that he made an ineffectual atonement for them ; that is, an atonement which they acknowledge was not *intended* for their salvation, and never will *in fact* accomplish it. Now where is the special glory of such an arrangement ? Surely these attributes are not honored in providing an atonement

\* He that will know his own particular redemption before he will believe, begins at the wrong end of the work, and is very unlikely to come that way to the knowledge of it.

Any man that owns himself *a sinner*, hath as fair a ground for his faith, as any one in the world, that hath not yet believed ; nor may any person on any account, exclude himself from redemption, unless by his obstinate and resolved continuance in it, he hath marked out himself." COLES on *Divine Sovereignty*.

in behalf of persons, who being passed by in the decree of election are lost at last. Not *saving* men, or not *intending to save* them, is the same thing, so far as regards the honor of God. Those who advance this objection must show the difference. Jehovah is not bound to save any. All are justly condemned. If it would not be unjust to pass by all, it cannot be unjust to pass by some. If he were to save all the human race, the same objection might be raised, why did he not save the devils also?

The mercy and justice of God are not so implicated in regard to man's salvation, as to make an atonement necessary, in order to vindicate these attributes, though some men perish; but to prevent them from being tarnished by allowing any to live. If Jehovah be under any *obligation* to provide salvation for the human family or any part of it, then his grace is no more *free*. Then the atonement is a sort of compensation made to us for the rigor of the law, instead of being a mode of forgiving sin, without derogating from the law.

If the divine character be thought to shine less illustriously in providing *effectually* for the salvation of a part of mankind, than it would in providing generally and indefinitely for the *possible* salvation of all, then it must shine less illustriously in providing for the possible salvation of all, than it would in the effectual salvation of all. It would have been as easy to have given all men faith in the Messiah, as it was to provide a Messiah. The Universalists therefore can lay a better claim to this argument than our Calvinistic opponents.

We think our scheme displays the justice of God in his perfectly honoring the law, both in its requirements and penalties. We think it illustrates his mercy in his providing, out of mere favor, a substitute for the guilty, who fulfilled the righteousness of the law, and bore in his own person that suffering which was equivalent to its penalty or accepted in its stead. Thus we perceive that Christ by his obedience and sufferings, has put more honor upon the law, than would have resulted from the

perfect obedience of the creature ; and man is raised to higher felicity and glory, than was possessed before the fall.

So far from admitting this objection, I discover no other mode of understanding the plan of redemption, in which these attributes of justice and mercy are so fully united and honored. In fact, this objection, like the preceding, belongs to the indefinite scheme of atonement. By that system, the law is not honored by the exaction of its penalty in any way ; for Christ did not stand in the law place of the sinner. And Divine mercy is not honored, because the atonement secures deliverance to none, though sufficient, in connection with other things, (such as God's purpose and man's acceptance,) to the salvation of all.

OBJ. 5. *Such as hold a particular atonement, do not hold it up fully and frequently from the pulpit, and thus show that they consider it an unprofitable doctrine.*

That ministers do not more frequently dwell on this doctrine, is because it does not form the burden of the gospel message. It is not inconsistent to hold a doctrine, and yet not inculcate it frequently, or even promiscuously. There are many duties of divine obligation which we do not press at all times, because they are occasional ; nor upon all men, because they belong to some only.

The great work of the sacred teacher is to publish the gospel, "rightly dividing the word of truth." He sets before the unconverted the sinfulness of man, the holiness of God, the calls and promises of the gospel, and the ordinances of religion. When any are turned to God, he has a new set of instructions. And these he changes as they advance. The Apostle expressly laments that the small attainments of the Hebrews prevented him from teaching them some of the higher truths, Heb. v, 12. The same difficulty is felt by ministers now in relation to various individuals, and perhaps whole congregations. This doctrine is one of those which believers may be taught to enhance their humility and love, and is most effectually

ally calculated so to do. To select proper persons and seasons, for the special inculcation of this, or other distinguishing doctrines in the system of grace, is therefore highly laudible and consistent, and cannot fairly be construed into a doubt of its truth or profitableness.

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#### REMARKS.

##### I. THIS SUBJECT ADDRESSES ITSELF TO CHRISTIANS.

*How intense should be their love to the Saviour!* We have not so learned Christ, as to regard ourselves under no more obligations to his mercy, than the enslaved sinner, or "the spirits in prison." Nor does our doctrine tell us, that the atonement, being made equally for all, our obligations are *wholly to the Father* for his application of it to us. Much less can we claim *personal merit* for complying with the conditions of salvation. In any of these cases the name of Jesus would be divested of its sweetness, and some of our holiest feelings be extinguished. Then life would lose its strongest bond of divine love, and death its ineffable source of consolation.

When Abraham was ready to sacrifice his only son, the Lord said "now I know of a truth that thou lovest me." How much greater reason have we to know the love of Christ! John xv, 13. If it were necessary to complete his work of salvation, our Lord would again lay aside his glory, and die once more for men! Brethren! how can we grovel in a fondness for things of earth? How can we give our affections to another? Is not his life and death the highest possible manifestation of love? Then let us cherish the highest love to him. Did he not come to our rescue, live for our example, die in our stead, and rise as our forerunner? Does he not rule the world and make intercession in our behalf? Is not our support, guidance and inheritance secured in him? Will he not presently open for us the gates of life, and lead us to eternal mansions of bliss?

“ O ! for such love let rocks and hills  
 Their everlasting silence break,  
 While all harmonious human tongues,  
 The Saviour's praise repeat.”

Saved from such ruin — ransomed from such captivity — bought with such a price — reserved for such a destiny — how fervently should we love, how loudly should we bless ! Our obligations are stronger than angel's ! Christ is to them as a king to his subjects ; to us, he is as a head to the members. They are made, we are begotten. They are preserved, we are redeemed. They are as children to a father, we are as the bride to her husband.

Who can understand the magnitude of such obligations ? Our deliverance is from infinite misery. Our acquisitions are infinite improvement, felicity and glory. Pardon has removed our guilt — peace fills our souls — light pervades our path — hope lifts up our head — salvation is our song. What supreme excellence of mercy and goodness ! What wonderful combinations of dignity, condescension, and power ! Surely we should even now, catch the song and spirit of heaven, and with exquisite interest sing, “ Worthy is the Lamb that was slain to receive honor, and glory and blessing.” Surely no labor, suffering, or reproach shall be deemed unreasonable or unwelcome. Especially let us feel the utmost readiness to part with our sins, to crucify our lusts, to offer ourselves “ living sacrifices.” O, let us regard it as our high duty and chief pleasure to serve, please and imitate this glorious Master. Let deluded papists talk of the wondrous virtue of fragments from his cross. We will feel the rhetoric of his wounds and bleeding brow ; the glorious efficacy of his sufferings and love !

*How profound should be our humility.* Chosen out of mere grace — not better by nature than others — having nothing which we have not received — raised first from non-existence, then from spiritual death, and now supported momentarily in the way of life by Divine power — of what can we be proud ?

We have nothing, in ourselves, to confide in, or admire; no self-originating power to do good, or rectify a single disorder in our hearts. What are we, but monuments of sovereign goodness? How humbly should we walk with God! Without the least merit, or any claim to sympathy, spending our lives in folly, and choosing evil rather than good, affronting God and burdening the world:—eternal love brought salvation, and made us willing in the day of his power. Our elevation from the depths of guilt and ruin—our pardon, peace and righteousness—our expectant waiting for the glorious appearing of our Lord and Saviour Jesus Christ, is the result of his free, unmerited, eternal and infinite love. “We love him because he first loved us.” If we are more than others, it is because more has been done for us than others.

We wonder not at the grateful amazement of the disciples, “Lord! how is it, that thou wilt manifest thyself to us, and not unto the world?” Let us cherish the same sense of helplessness and dependence in regard to the future, of which we are so conscious in regard to the past. Let us show that our doctrine does not, as has been affirmed, make us arrogant, or lofty, or licentious. It was a saying of PASCAL, “Philosophy teaches men to conceal self, and banish the word “I” from our conversation; but Christianity destroys self.” Surely no part of Christianity tends more to this, than the history of redemption.

Our established views on this subject, ought effectually to promote self-examination, prayer, and true meekness. If they minister to Antinomian pride and indulgence, we may be sure we “hold the truth in unrighteousness.”

*How ardent should be our services to such a master.* Our views of the doctrine of Christ crucified, far from checking our fondest services, tend to secure them. The effect of all truth is to regulate and improve both the conduct and the heart; but *this* is the constraining truth, “that though he was rich, yet for *your* sakes he became poor, that ye through his poverty might be rich.” The Saviour always denied that his gos-

pel tended to destroy the law or the prophets. In the sermon on the mount, when expressly commenting on the law of life, he says "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." As to *condemnation*, "we are not under the law, but under grace," but as a rule of *duty*, "we delight in the law of God after the inward man"—"Being made free from sin, and become the servants of God, ye have your fruit unto holiness and the end everlasting life."

A particular redemption furnishes the noblest and most impulsive inducements to activity for God. The light in which it places our character, situation, and destiny, and the view it gives of our relation to Jehovah, to the church and to the world, display the very foundations of virtue, and principles of obligation. For what else were believers made a "peculiar [*purchased*] people," but that they might be "zealous of good works." Why begotten again, but that we should henceforth live not to ourselves, in the enjoyments and pursuits of earth, "but unto him that hath loved us, and gave himself for us." When the son of Fulvius was found in the conspiracy of *Cataline*, the mortified and displeased father rebuking him said, "I did not beget you for *Cataline*, but for your *country*!" Brethren let us not spend the powers which are God's, in the work which he forbids. He did not renew us for Satan, or the world, but for himself. The field he assigns for our cultivation, is both ample and attractive. The utmost scope is given to every faculty, and every effort. We have a world within, and a world without, to rectify for Him. In each, the work is of vast extent and infinite moment. Our own purity, peace, and salvation, are to be secured. A ruined race is to be pitied and relieved. A gracious God is to be served and honored. What glorious use may be made of moments! What certain success attends endeavor! We are not serving for a specified reward, which we may more than earn, "for the Son of man shall come, in the glory of his Father, with his angels,

and then shall he reward every man, according to his works." Our works will *graduate* our glory, though they cannot *deserve* it. Then our interest is involved. "Herein is our Father glorified that we bear much fruit. Can we be indifferent to his honor? The shining of our light before men may cause them to "glorify our Father who is in heaven." Shall we refuse them this aid?

Soon we shall "go to be ever with the Lord," the Lord of our life and our portion forever. Glorious hope! What are afflictions, cares, disappointments, bereavements, self-denials, and sacrifices, compared to "the glory that is to be revealed in us?" O, let us "work while it is day." Let us rouse up every power, consecrate every moment, abound in every good word and work, and feel the true value of a life which may all be made to increase treasures in heaven.

Brethren, "it is high time to awake out of sleep." Let it not be said of any of us, as of Hezekiah, that "he rendered not unto the Lord according to the benefits done unto him." Here at this annual convocation of God's dear children, let us rouse our dormant energies, call up our memory of early vows, cheer each other in the glorious work which is given us to do, and make it a signal hour! Let common-place greetings and table indulgences, give way to fervent brotherliness, enlivening conversation, and effective exertion. Let a feeling of consecration to God mark our speeches, our contributions, and our plans. May instruction diffused, affection cherished, zeal enhanced, and good accomplished, make this a memorable session!

#### THIS SUBJECT IS OF INFINITE MOMENT TO SINNERS.

Instead of quarrelling with this doctrine and continuing in impenitence, let me beseech you to obey God, and believe on the Lord Jesus Christ.

It is not to be questioned that all men are bound to humble themselves, and accept the gospel. "Repent and believe," is a plain command. "He that believeth not shall be

damned," is a plain warning of the penalty of neglect. No soul will be lost, but by its own impenitence and perversity. "Ye will not come unto me that ye might have life." While alarming denunciations of wrath are uttered for our warning, the most cheering and positive invitations and promises are offered for our encouragement. "Look unto me and be ye saved, all the ends of the earth." "Ho, every one that thirsteth, come ye to the waters." "He that believeth and is baptized shall be saved." The proclamation of mercy is without the least restriction to classes of men. It is "good tidings of great joy which shall be to all people." There is nothing either in the doctrine of election, or particular redemption, which makes it in vain for any son of Adam to seek eternal life. Your sole concern is to submit yourself at once to God and apply earnestly for mercy. Why should we disbelieve God when he says, "Whosoever will, let him come and take the water of life freely." "It is impossible for God to lie." His word is, Christ "is able to save unto the uttermost all who come unto Him." "Come now and let us reason together saith the Lord. Though your sins be as scarlet they shall be white as snow, though they be red like crimson they shall be as wool."

How amazing that such a redeemer, and such declarations should meet a cold and stupid reception! How strange is the unbelief, and contempt, and opposition, and hatred, and ridicule, with which the gospel of God is received! What ingenuity is displayed in the invention of excuses, the discovery of flaws, the explaining away of precepts, and the perversion of truth! Fearful must be the guilt of thus treating a message of infinite mercy! The case of heathens is sad enough. But what shall we say of men, who thus spend their entire lives, while from the cradle to the tomb they are surrounded by the meridian splendor of revelation, and are fully, freely, daily, urged to lay hold on the hope set before them. O Sinners! receive not the grace of God in vain. Spend not your hasty moments in questions and doubts suggested by Satan, and nourished by pride. The king-

dom of God, must be received "as a little child" or not at all. He who instead of praying, is considering the compatibleness of prayer with Divine immutability, loses the blessing which God ordains to them that ask. Though no toil can make the seed to grow, yet he who neglects to plant shall have hunger instead of harvest. He who neglects to accept "so great salvation," while he pries into its extent, dies unredeemed. How can we understand what "angels desire to look into." First obey intelligible calls, and then commend yourselves to the teachings of that Spirit which is to "guide you into all truth." Lazarus, though dead was *commanded* to come forth. The *withered* arm was commanded to be stretched forth. You are required, O sinner ! to forsake your way, and "turn unto the Lord, who will have mercy."

If you still say there may be no atonement for you, then see that this alone keeps you from the skies. So perform all that *is* in your power, that if turned into hell it shall not be your fault ! Slight no warning, refuse no instruction, omit no endeavor. Repent and turn from all your sins. Believe on the Lord Jesus. Watch unto prayer. Live in love, and die casting yourself on the mercy and merit of a Divine Saviour. Then if lost, the rigors, even of hell, would be mitigated. Yea, you might triumph in your overthrow, and all the rebels thenceforth have some joy. For your condemnation would prove the gospel a deception, its invitation mockery, and its promises untrue. It would shake the throne of the universe, and tarnish the character of the Almighty !

Why complain, dear fellow sinners, of limited powers, when what you know you *can* do, is omitted — omitted from choice, not necessity, as yourselves even insist. Why cavil, when judgment and conscience approve ? Believe on the Son of God ? You are deciding your eternal doom by rejecting this Saviour. Your path is the road to hell. You are hasting away from the presence of God, and all felicity. There is but a step between you and death. Look aloft at the promises ;

look round at the brevity of your probation: look back at your sins: and “flee from the wrath to come.” Sport not away these precious moments, while toppling on the verge of opportunity. How can you behold hell and destruction at your feet, and feel no anxiety? Arise and call upon God. To day you may die. O look to Jesus, and be saved. Frail, irresolute, exposed, dying mortal, come “taste and know that the lord is gracious.” How often would he have “gathered you as a hen gathereth her brood under her wings, and ye would not.” Proceed not, until smitten of God, you sink on a death bed of damnation, and in the agonies of dissolving nature, realize the fearful sentence, “Because I have called and ye refused, I have stretched out my hand and no man regarded, I also will laugh at your calamity; I will mock when your fear cometh.”

Now, now “is the day of salvation.” “To day if ye will hear his voice, harden not your hearts.” Begin this moment, and never cease to make salvation and the service of God, the business of your life. Wait for no better opportunity — seek no present carnal indulgence — contrive no sophistry — listen to no seduction — allow no discouragement — desire no relaxation of terms — make no reserve — wait no further impulse. Begin, not by laboring, of yourself, to grow better; but by pressing to your heart and conscience the consideration of your great guilt, and the blessed message of the text: viz. “that Christ came into the world to save sinners.” Begin at Christ or you miss “the way.” “Strive [*agonize*] to enter in at the straight gate.” If even the reading of religious books, or an attendance at inquiry meetings, leads you to a dependence on these things, they lead you astray. If even your solemn resolutions of self-dedication, induce you to postpone the act, they are not of the Lord. Fall down at the foot of the cross. There the christian race begins. There go for cleansing, and for spiritual life. “The blood of Jesus Christ cleanseth from all sin.” “He that hath the Son hath life; and he that hath not the Son of God, hath not life.”

I CONCLUDE WITH A WORD TO YOU, MY DEAR BRETHREN  
IN THE MINISTRY.

*Let us be careful not to mix our philosophy with the lessons of Scripture.* The doctrine of a crucified Saviour giving life to the believer, is so opposed to all pride of reason, by leaving it in the distance, unable to offer a satisfactory solution ; and so destructive to pride of virtue, by assuming the guilt and helplessness of our own nature, that instead of being explained, it will always be opposed and darkened, by the wisdom of the world, which is foolishness with God.

We now easily see, how by-gone philosophy drew men astray in theology. So will men of future ages, see how the philosophy of this day, tended to warp and distort religious truth. “ The great vice of the present day is a presumptuous precipitancy of judgment : and there is nothing from which the cause of Christianity, as well as of general knowledge, has suffered more severely, than from that impatience of investigation, and that confidence of decision upon hasty and partial views, which mark the literary character of an age undeservedly extolled for its improvement in reasoning and philosophy.” The spirit of rationalism, is the germ of neology. Pernicious sophistries, and rash deductions, though less noisy and alarming than open attacks, are yet more fatal to Christianity. Opposition to religion, calls forth her champions, and truth is confirmed. But the human philosophizing of her professed and often sincere friends, corrupts and nullifies her doctrines. Thus the ostensible votary destroys, what the avowed enemy could not even injure.

*Let us never attempt to conceal the obnoxious features of Christianity.*

Sinners can never be converted by causing them to mistake the terms or mode of salvation. It has become deplorably common for professed religious teachers to endeavor to hide the offence of the cross, but none have succeeded in making the gospel palatable to the unconverted. If the wicked have

been suited and pleased, it has been by "another gospel." In every departure from the true doctrine of atonement, whether by the vulgar, or refined, we discover a desire to ascribe some power and merit to the creature. This carnal feeling, operating without the refinements of reason, produces superstition and fanaticism ; with it, unholy subtleties and damnable heresies. Hence the Apostle cautions Timothy against " profane and vain babblings," on the one hand, and " oppositions of science falsely so called," on the other, 1 Tim. vi, 20.

*Let us avoid excessive fondness for system.* We readily eschew system-makers, who torture both reason and revelation to shape out their plan. Let us go further, and repress within ourselves that dangerous fastidiousness, which tends to such results. As humble students of the Divine oracles, let us employ all our reason and research to understand what may be understood, and modestly quiet ourselves where reason is baffled, and research becomes impossible.\* To say that doctrines are wrong because they do not correspond to our notions of right, is the same as to say, that God cannot do anything which we do not see to be proper. When the mind is wholly swayed by a preconceived theory, the Scriptures are so interpreted as to correspond to it, texts are warped from their natural import by being seen through a wrong medium, and unconsciously, Revelation is made void through our imaginations. Humility, the principal feature in the Christian character, is thus obliterated, and we practically deny that "the wisdom of man is foolishness with God."

*On the other hand, let us avoid an unreasonable aversion to creeds and confessions of faith.* Young ministers, necessarily limited in their power of judgment, and extent of research, ought seldom to venture to theorize. It surely becomes us to cherish suitable deference to formularies, which have received the sanction of holy and learned men in

\* See APPENDIX G.

all ages. While we "call no man master on earth," let us both for modesty and reason's sake, avoid setting at nought all the lights of antiquity, and advantages of accumulated experience. Let us not moot or adopt undigested theories, or hastily leave the "old paths," but rather "give earnest heed to the things which we have heard, lest at any time we should let them slip."

*Let us with great caution adopt opinions purporting to be new.* They are often no other than ancient errors, which time and argument exploded, and were forgotten. The controversy might have created, in its day, great discussion and contention. Valuable time and talents might have been expended on it, though it now lies unnoticed among lumbering folios. Somewhere, then must rest an unenviable accountability for all this labor and talent, wasted except in confirming truth, which should have been meekly received before. The broaching of novel opinions necessarily calls forth the defenders of the ancient faith. If the flock starve while the shepherds strive, the guilt is on the heads of those who disturb the peace. It is assuming a serious responsibility thus to call off any energies from the great work of saving souls. I cannot but deem it probable that one great cause of the large accessions to Zion in the few years past, has been, under God, our exemption from any general controversies in theology. The almost undivided energies of the ministers and churches have been bestowed on the world lying in wickedness. There are now ominous signs of discord, though happily not among our own immediate ranks. The doctrine of a particular redemption is openly denied and attacked by distinguished names—names connected with distinguished theological seminaries. Its renunciation opens the way for all error, and leads directly to the subversion of the gospel. Let but the atonement be regarded as an indefinite transaction, which does not necessarily save any, and forthwith it will be agreed that it is not necessary to the salvation of any. It will be no longer reasonable

to regard Christ as a Divine Being, for the work would not justify such an agent. The nature of man will cease to be regarded as "only evil," for he must do some good thing to inherit eternal life. Natural depravity being denied, natural holiness soon will be ; and it will be questioned whether any holy principle be implanted in the heart in regeneration, or whether even God himself is *by nature* holy.

Good men may indeed hold an indiscriminate atonement, without adopting all these consequences. The influence of early education, and still more of piety, will restrain them. But their successors, carrying out this one principle, will arrive infallibly at all these positions, and blank, comfortless Deism, will grow where Christianity should flourish.

FINALLY. *Let us addict ourselves, dear brethren, to the devotional perusal of Scripture.* Some excellent ministers have deplored the neglect of this, on a death-bed. I will not say we should read human writings less, but that we should study the Bible more; and "beware lest any man spoil us through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ," Col. ii, 8. What heresy prevailing among men owes its origin to a rigid adherence to Scripture? What pernicious or foolish practice has been derived from the unsophisticated word of God? What plain man, adhering to our plain version, and exhibiting the Christian spirit, has ever been the father of a diffused or dangerous heresy? Every important defection in doctrine, which has made its way in the world, may be traced to men of doubtful piety but outwardly learned, and leaning to their own understanding.

We need this humble perusal of the Divine Oracles, not merely as an indispensable means to qualify us for the pulpit, and to establish us in the truth, but as absolutely necessary to the nourishment and salvation of our own souls. And O! it is a serious consideration, that we have each for ourselves, a

soul to save. Let then our ambition be, not to handle skillfully the disputes of the schools, but to acquire the “riches of the full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge.”

Are any of us conscious of having suffered a critical or per-functionary mode of reading the blessed volume, to usurp the place of solemn *devotional* perusal? Let us take heed. Apostacies often begin thus. A cold and comfortless state of heart will be inevitable. And what is the highest and most serious duty of a Christian minister? To see to it, that his own soul be not eternally lost! To see that it flourishes continually, under the teaching of the word and spirit! May we make all possible improvement of the sure word of prophecy, “whereunto ye do well that ye take heed, as unto a light shining in a dark place.” — *Amen.*

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#### ERRATUM.

On page 8, in enumerating the heads of the discourse, the “VII. ON THE FEDERAL UNION BETWEEN CHRIST AND HIS PEOPLE,” was overlooked and omitted. Those which are marked VII, VIII, and IX, should therefore be numbered VIII, IX, and X.

## APPENDIX.

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### A

“No other is recognised in our Confession of Faith.” The following is from Chapter VIII, “OF CHRIST THE MEDIATOR.”

“1. It pleased GOD, in his eternal purpose, to choose and ordain the Lord Jesus, his only and begotten Son, according to the covenant made between them both, to be the Mediator between GOD and man; the prophet, priest and king; head and Saviour of his Church; the heir of all things, and judge of the world; unto whom he did from all eternity give a people to be his seed, and to be by him, in time, redeemed, called, justified, sanctified, and glorified.

“This office, the Lord Jesus did most willingly undertake; which, that he might discharge, he was made under the law, and did perfectly fulfil it; and underwent the punishment due to us, which we should have borne and suffered; being made sin and a curse for us.

“The Lord Jesus, by his perfect obedience, and sacrifice of himself, which he through the eternal Spirit once offered up unto GOD, hath fully satisfied the justice of GOD, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.

“Although the price of redemption was not actually paid by Christ, till after his incarnation, yet the virtue, efficacy, and benefit thereof, was communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types and sacrifices, wherein he was revealed, and signified to be the seed of the woman which should bruise the serpent's head, and the Lamb slain from the foundation of the world, being *the same yesterday, to-day, and forever*.

“To all those for whom Christ hath obtained eternal redemption, he doth certainly and effectually apply, and communicate the same; making intercession for them; uniting them to himself by his Spirit; revealing unto them in and by the word the mystery of salvation; pur-

suading them to believe and obey ; governing their hearts by his word and Spirit ; and overcoming all their enemies by his Almighty power and wisdom."

## B

In relation to *the Intercession of Christ*, the sentiments of DWIGHT, who in this follows the great current of interpretation, are lucidly and scripturally presented in the following extract from his *Theology*. Ser. LVIII.

"It will be seen at a glance that this subject [the intercession of Christ] is merely a scriptural one. All our knowledge concerning it is derived from scripture only. Reason can add nothing but conjecture, to what the Scriptures have taught ; and you are not *now* to learn, that additions of this nature are of very little value. The observations, which I propose to make concerning it, I shall arrange under the following heads.

"I. *The character and circumstances of those for whom Christ intercedes :*

"II. *The manner in which his intercession is performed.*

"Under the former of these heads, I observe,

"1st. *That they are the Children of God.*

"In proof of this position I cite the following passages.

"1st. The text. '*Wherefore he is able to save to the uttermost them that come unto God by him : seeing he ever liveth to make intercession for them.*' It cannot but be seen, that *Paul* speaks here, of no other intercession, than that which is made for such as come unto God by Christ.

"2dly. *The passage already quoted from 1 John ii, 1, My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.* The persons, who are here said to have an advocate with the Father, are the persons denoted by the word *we* : that is, *John and those to whom he writes ;* or whom he here styles *little children* : in other words, *the children of God.*

"3dly. Romans viii. 34, '*Who is he that condemneth ? It is Christ that died : yea, rather that is risen again : who is even at the right hand of God ; who, also, maketh intercession for us.*' The persons for whom Christ is here said to intercede, are those included in the word *us* ; those *who in the preceding verse are called God's elect* ; and of whom it is said that, *none shall hereafter be able to lay anything to their charge ;*

and of whom in the verses following it is declared *that nothing*, whether present or future, shall be able to separate them from the love of God, which is in Christ Jesus our Lord.

"I know of no passage in the Scriptures, which even seems to teach any other doctrine, except Isaiah liii, 12, '*And he made intercession for the transgressors.*' Of this passage I observe, *first, that saints may be, and with the utmost propriety are, considered as designed by the word transgressors, in this place.* Saints, both before and after their regeneration, are transgressors; and in this character, only, need the intercession of Christ.

"Secondly, *the murderers of Christ are very naturally designated, in this place, by transgressors*: and the passage may be considered as a prophecy of the intercession which he made for them on the cross.

"In the same verse it is said, *He was numbered with the transgressors*: that is, with the thieves, between whom he was crucified; and with all other capital criminals, condemned to the same death. All these were eminently transgressors; and with them he was numbered, or reckoned, when he was pronounced to have the same character, and sentenced to the same infamy and suffering. As the word *transgressors* denotes malefactors or murderers, in *the former* of these clauses, it is very naturally understood to denote persons of the same character in *the latter*. In *the former* clause, also, the prophet speaks of *one* fact which took place on the day of Christ's crucifixion: it is very naturally supposed, therefore, that he pursues the same subject through the verse, and that the intercession mentioned by him, was made on the same day. If these remarks are just, the prophet may be fairly considered as predicting, in this passage, the prayer of Christ for his murderers: *Father, forgive them: for they know not what they do!* This was a real and wonderful instance of intercession; and was gloriously answered in the conversion of several thousands of these persons to the faith and obedience of the Gospel."

### C

The following remarks on this subject, are from MAGEE'S irrefragable work on atonement and sacrifice.

"H. TAYLOR (Ben. Mor. apol. p. 692—694.) contends, that 'God is never said to be reconciled to the world, because he was never at enmity with it. It was the world that was at enmity with God, and was to be reconciled by coming to the knowledge of his goodness to them.' He adduces texts, similar to those above referred to, in confirmation of his opinion; and upon the whole, peremptorily asserts,

that the 'New Testament knows no such language, as that God was reconciled to the world.' The same ground had been taken by SYKES, in his *Scrip. Doctr. of Redemp.* (pp. 56, 426.) and in his *Comm. on Hebr.* — 'There could be no need,' he says, (on *Hebr.* vii, 27,) 'of reconciling *God to man*, when he had already shown his love to man, so far as to send his Son to reconcile *man to God*.'

"The argument adopted by these writers had been long before urged by Crellius, in support of the system of Socinus. And it deserves to be remarked that all these writers have built their arguments upon an erroneous acceptance of the original word, which implies *reconciliation*. Hammond, and after him Le Clerc, (on *Matt.* v, 24,) remark that the words καταλλατῆσθαι and διαλλατῆσθαι have a peculiar sense in the New Testament: that, whereas in ordinary Greek authors, they signify *to be pacified*, and so *reconciled*, here, on the other hand, in the force of the reciprocal Hithpahel among the Hebrews, is implied *to reconcile one's self* to another, that is to *appease*, or *obtain the favor of*, that other; and in support of this interpretation, they adduce instances from *Rom.* v, 10, 1 *Cor.* vii, 11, 2 *Cor.* v, 20, and especially *Matt.* v, 24, in which last διαλλαγήνῃ τῷ ἀδελφῷ must necessarily signify, *take care that thy brother be reconciled to thee*, since that which goes before, is not that he hath done *thee injury*, but *thou him*: and this they derive from the force of the Hebrew word נָצַח transferred to the Greek verb, in the use of it by Jewish writers. In this sense of the words καταλλατῆσθαι and διαλλατῆσθαι, as applied in the New Testament,\* all the commentators concur. See ROSENMULLER and WALL, on 2 *Cor.* v, 20; and WHITEY on the words, wherever they occur.

"SCHLEUSNER, in his excellent *Lexicon*, confirms by several instances, the explication of the terms here contended for: and PALAIRET, in his *Observ. Philolog.* in *Nov. Test. Matt.* v, 24, maintains that this use of the terms is not confined to Jewish writers, transferring the force of the verb נָצַח to the Greek expression, but is frequent among writers purely Greek: he instances Theano in *Opusc. Mytho-*

\* The application of the word διαλλατῆσθαι is precisely the same as is made by the *Seventy*, in their translation of 1 *Sam.* xxix, 4, where they speak of David's *appeasing the anger of Saul*. ΕΝ ΤΙΝΙ ΔΙΑΛΛΑΤΗΣΕΤΑΙ Τῷ Κυρίῳ αὐτοῦ; *Wherewith shall he RECONCILE HIMSELF to his master?* according to our common version. Not surely, how shall he *remove his own anger against his master*; but, how shall he *remove his master's anger against him*; how shall he *restore himself to his master's favor*? If any additional instance had been wanting, to establish the use of the word in this sense among the Jewish writers, this one must prove decisive.

logy, and Appian. Alexandr. de Bell. Civil. and explains it as an elliptical form, the words *εἰς χάριν* being understood.

"It is evident then, that the writers who have founded their objection against the propitiation of the Divinity, on the use of the word *reconciled* in the New Testament, have attended rather to the force of the term, as applied in the language of the translation, than in that of the original. But, even without looking beyond the translation, it seems surprising, that the context did not correct their error, clearly determining the sense, not only in Matt. v, 24, where it is perfectly obvious and unequivocal, as is shown in p. 26; but also in 2 Cor. v, 19, in which the manner of reconciling the world to God is expressly described, viz. his *not imputing their trespasses to them*; that is, his granting them forgiveness. There are, upon the whole, but five places in the New Testament, in which the term is used *with respect to God*; Rom. v, 10, and xi, 15. 2 Cor. v, 18, 19, 20. Ephes. ii, 16, and Col. i, 20, 21. Whoever will take the trouble of consulting HAMMOND and WHITBY on these passages, will be satisfied, that the application is diametrically opposite to that, for which the Socinian writers contend. There are but two places besides, in which the term occurs, Matt. v, 24, and 1 Cor. vii, 11, in both of which the application is clear."

## D

"The word *καταλλαγή*, which is here translated *atonement*, it is remarked by Sykes, (On Redempt. pp. 56, 201.) and H. Taylor, (B. Mord. p. 807.) and others who oppose the received doctrine of the atonement, should not have been so rendered, but should have been translated *reconciliation*. The justice of this remark I do not scruple to admit. The use of the verb and participle in the former verse, seems to require this translation. And this being the single passage in the New Testament, in which it is so rendered, being elsewhere uniformly translated *reconciling* or *reconciliation*, (Rom. xi. 15. 2 Cor. v, 18, 19.) and being no where used by the LXX, in speaking of the legal atonements, and moreover, there being an actual impropriety in the expression, we *have RECEIVED\* the atonement*, I feel no difficulty in adopting this correction.

\* It will be worth the while of those commentators, who contend, (as we have noticed in Number XX.) that the *reconciliation* spoken of in the N. T. means only *our being reconciled to God*, or *laying aside our enmity* against him, — to consider, in what sense we are said, in this passage, to have received the *reconciliation*. What rules of language can they adopt, who talk of a man's *receiving the laying aside of his own enmities*?

"But whilst I agree with these writers, in the use of the word *reconciliation* in this passage, I differ from them entirely in the inference they would derive from it. Their notion of reconciliation altogether excludes the idea of propitiation and atonement, as may be seen in Number XX. pp. 202, 203, where, as *by these*, it is manifest both from the reason of the thing and the express language of Scripture, reconciliation is alone to be effected, as is proved in the same Number. It deserves also to be observed, that though the word *atonement* is not used in our version of the New Testament, except in the single instance already referred to, yet in the original, the same, or words derived from the same root, with that which the LXX commonly use when speaking of the legal atonement, are not unfrequently employed in treating of the death of Christ. Thus *ἱλασμομαι* and *ἐξἱλασκημαι*, which signify to *appease*, or *make propitious*, are almost always used by the LXX for כפר, which by translators is sometimes rendered to *make atonement for*, and sometimes to *reconcile*: and in Heb. ii, 17, we find it said of our Lord, that he was *a merciful and faithful high Priest, to make reconciliation for* (εἰς τὸ ἱλασκεσθαι) *the sins of the people*; and again, he is twice in 1 John, entitled *ἱλασμος*, *a propitiation*, &c. see Number XXVI. p. 220. Now in all these, the word *atonement* might with propriety have been used; and as the *reconciliation* which we have received through Christ, was the effect of the *atonement* made for us by his death, words which denote the former simply, as καταλλαγή and words derived from the same root, may, when applied to the sacrifice of Christ, be not unfitly expressed by the latter, as containing in them its full import."

## E

I cannot here refrain from showing that this view of the design of the atonement, is precisely that maintained by FULLER; especially as his being claimed by many as the advocate of indefinite atonement, shows that they cannot have read his works.

He held, as the Calvinists generally, that the sacrifice of Christ was sufficient to atone for the sins of the whole world, but that it was limited in its extent. Mark now, what he makes this limit to be — not the *application* of it by the Father, but the *design* of it by the Father and the Son. Hear his words.

"The particularity of redemption consists in the sovereign purpose and design of the Father and the Son, whereby the sufferings of Christ were constituted or appointed the price of redemption, the ob-

jects of that redemption, and the ends to be answered by that whole transaction, determined." \*

Again, he says, "It is necessary to our salvation, that a way, and a highway, to God should be opened. Christ is such a way, and is as free for any sinner to walk in, as any highway whatever, but considering the depravity of human nature, it is equally necessary that some effectual provision be made for our walking in that way. We conceive that the Lord Jesus made such provision by his death, thereby procuring the certain bestowment of faith, as well as all other spiritual blessings, which follow upon it, that, in regard of all the sons who are finally brought to glory, he was the *Surety*, or *Captain* of their salvation; that their salvation was, properly speaking, the end of his death, and herein we suppose consists the particularity of redemption." †

In another place he says, "as the application of redemption, is of previous design, — that which is actually done, was *intended* to be done. Hence the salvation of those that are saved, is described as the *end* which the Saviour had in view." ‡

After a regular and lucid argument with PHILANTHROPOS, to prove the limited extent of the atonement, the same author adds, "The above are some of the reasons which induce me to think there was a *certain, absolute*, and consequently *limited* design, in the death of Christ, securing the salvation of all those, who finally are saved." §

Four entire letters of his controversy with Mr TAYLOR, are levelled against that gentleman's notions of an indefinite atonement.

Let me add another remark of his; "concerning the death of Christ, if I speak of it *irrespective of the purpose of the Father and the Son*, as to the objects who should be saved by it, referring merely to what it is in itself sufficient for, and declared in the Gospel to be adapted to, I should think I answered the question in a scriptural way, in saying, it was for sinners, as sinners. But if I have respect to the *purpose of the Father* in giving his Son to die, and to the *design of Christ* in laying down his life, I should answer, it was *FOR THE ELECT ONLY*." He afterwards introduces the following conversation. "PETER. Is there anything in the atonement, or promised to it, which *infallibly ascertains its application, to all those for whom it was made*? JAMES. If by this you mean all for whose salvation it was *sufficient*, I answer, There is not. But if you mean all for whose salvation it was *intended*. I answer, There is." ||

\* Gospel Worthy, p. 275. † Ib. p. 276.

‡ Ib. p. 82. § Ib. p. 28. || Dialogues, p. 224.

How strange that the advocates of an indefinite atonement should claim such a leader!

## F

An unpublished manuscript of the professor of theology in one of our largest Presbyterian Theological Seminaries, gives the following illustration of the consistency of a definite atonement with general invitations.

“That which makes the atonement particular, is *not the nature of the transaction*, abstractly considered, as if there was only merit sufficient for a certain number and no more ; but it is the design and intention of him who provided it, and him who made it. It is the payment of this ransom, *in the room of a certain number*, and its being accepted as their propitiation. This designation, however, does not limit the merit or diminish the sufficiency of the atonement, considered in its own nature. Thus viewed, it is not only as sufficient for all men, as for one, but it is equally adapted to the necessities of all men. That may be sufficient for the ransom of a thousand prisoners, which is in fact paid for one hundred. Suppose the ransom price to be a pearl of exceeding great value, much more than sufficient to redeem all the captives in prison ; but the person paying it, has it in view, only to redeem his own friends. The intention in the redeemer, and acceptance of the price, by the authority which holds them in bondage, constitutes this pearl a *ransom*, and confines it to the number for whom it was designed. But the pearl itself is sufficient to ransom all the rest of the captives, if it had been applied to their advantage. To carry on the illustration, suppose the person, undertaking to redeem his friends, should say, I will have proclamation made in the prison, that every one who will acknowledge me as his deliverer, and will subject himself to my authority, may immediately come forth upon the footing of the ransom which I have paid ; for none but my friends will accept these terms, the remainder will prefer their prison, to liberty which can be had only by submission to me, whom they inveterately hate. Now the person commissioned to convey there tidings to the prisoners, would feel himself authorized to proclaim deliverance to every one who would accept the terms ; and to use arguments and motives to induce them to submit ; but, the event would be, that none would accept the offer but the real friends of the redeemer. This he knew from the beginning, and therefore paid the ransom of no others. Is there anything insincere in this whole transaction. The messenger is not authorized to declare, that they

are all certainly ransomed, but there is a ransom provided for every one who will accept the terms.

"Now this case is as nearly parallel with the general offer of the gospel, as any one I can conceive. The great Redeemer has offered his life a ransom for his sheep; the price has been accepted by the Judge of all. This ransom, however, is in its own nature sufficient for all men, and is adapted to their necessities. But God had from the beginning elected only a part to salvation, on whom he was determined to bestow faith, and all other spiritual blessings. But these are in prison with many others, and according to the economy of salvation, must be called out by the preaching of the gospel. The ministers, to whom this gospel is committed, know not who the elect are, and they are therefore directed to make a general proclamation, that there is an all sufficient Redeemer, and an atonement of infinite value, and that whosoever believeth shall be saved. But they have no right to say to this individual or to that, before faith, or to the whole multitude, you are elected, or you are redeemed. They can however say, that you all have a divine warrant to believe, there is offered to you upon condition of believing a full pardon and eternal life. The offer of the gospel therefore cannot be charged with insincerity, although God knows it will be rejected."

## G

The following remarks from the learned and accurate Pastor of the First Baptist Church in Philadelphia are so just and lucid, and withal so appropriate to the point in hand, as to deserve a place here. They occur, editorially, in a late number of the *CHRISTIAN INDEX*.

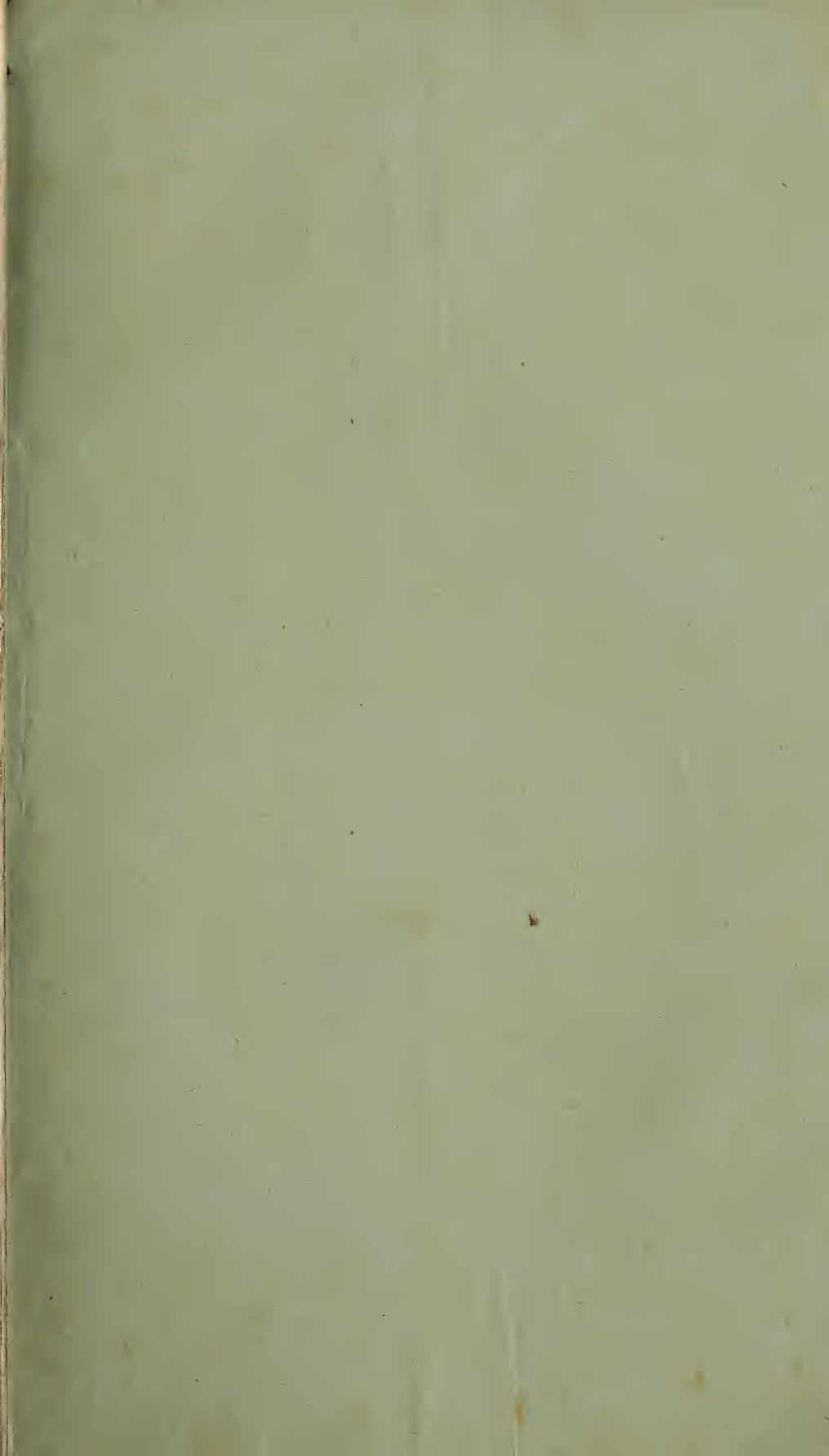
"To us, the New Testament makes it evident, that there is nothing uncertain or doubtful in the final results of the atonement. The salvation of the elect, is placed beyond the possibility of dispute. The fruits of Christ's redemption are as sure as the purpose of God can make them. We have not space to adduce the portions of Scripture which confirm this view; but we think, that man must read the Word to very little purpose, who does not discover in it this doctrine. At the same time, it seems equally evident, that the plan of mercy in Christ Jesus, places no individual of the human family under the necessity of being saved. It excludes all coercion from its provisions, and addresses itself to the unrestrained option of every one that comes within the scope of its influence. We admit, indeed, that it furnishes a combination of motives, the power of which, only comes short of

compulsion. But it does stop short of this. The mind that can find *compulsive grace* in the gospel scheme, must have the art of framing systems, with surprising adaptation to its own prejudices. "*Compel them to come in,*" is a sentence which occurs in the relation of a parable, and by no means favors the idea of coercive grace. Here, then, is a difficulty. The fruits of redemption are certain — at the same time human souls are not forced into the kingdom of heaven. Christ has from the Father an assurance of the salvation of *all for whom he died*, and all such shall unquestionably be saved. Still no necessity of being saved, is laid upon any human being. How can the fruits of redemption be certain, unless grace be irresistible? But grace offers no violence to the spirit of man.

"The two ideas of the certain salvation of the elect, and the non-coercive character of grace seem, therefore, to clash. There is an *apparent* contradiction — but not a real one. We maintain, and fully believe both these views. We pretend not to reconcile them, though we consider them reconcilable."







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